ADDRESSES

TO

CARDINAL NEWMAN

WITH

HIS REPLIES

ETC.

1879-81

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Card. Newman. Fr. W. Neville. Fr. T. Pope.
Fr. P. Eaglesim.

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HIS REPLIES

ETC.

1879-81

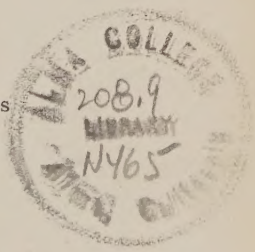
Ille Senex mirae fuit dignitatis, modestiae, comitatis. Pulcherrima sanè venustas Senectutis Christianae. Petrum loqui putares potiusquam Petri ministrum.—P. 198.

EDITED BY

THE REV. W. P. NEVILLE

(CONG. ORAT.)

WITH 2 ILLUSTRATIONS



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ADDRESSES TO CARDINAL NEWMAN, WITH HIS REPLIES, Etc., 1879-81.

ADVERTISEMENT.

This volume is given to the public as material actually printed from Fr. Neville's MS., the staple of it almost ready for press at the time of his death. It virtually comes from him.

It has been deemed best to issue, with as little delay as may be, what stands complete in itself, and forms a not unimportant part of the Cardinal's work. Indeed some few portions are, perhaps, equal to anything he has written ; and deal occasionally with subjects of special interest to the religious world at the present day.

A Prefatory narrative introduces the various replies made by his Eminence to Addresses received in 1879-81, on occasion of the Cardinalate conferred upon him in the former year by Pope Leo XIII.

In an Appendix will be found the Italian and Latin versions respectively of two out of three letters given after the Prefatory narrative ; also a letter from Dr. Newman to Bishop Ullathorne, the terms of which gave rise to the impression that the Cardinalate had been declined ; and three notes are added in connection with his

journey from Rome, a projected second journey thither, the duties of the Cardinalate, etc. Finally, a small index has been added.

Should it chance that leave has not been obtained by Fr. Neville for the publication of any of the few letters appearing, it is hoped that their congratulatory character, representing as they do, in nearly every case, the sentiments of whole communities on a public occasion, will excuse any inadvertent omission in this respect.

The book is a record of Fr. Neville's assiduity in matters relating to the Cardinal, and may be fitly dedicated to the memory of a long and unobtrusive service, and of a singular and touching devotion to the illustrious Oratorian.*

17*th July*, 1905.

H. L. B.
E. B. (L.).

[* Notes additional to Fr. Neville's are put in square brackets.]

PREFATORY NARRATIVE.

The title, *Visite di Calore*, had been intended for this book in addition to that of *Addresses to Cardinal Newman with his Replies*. It is the name given in Rome to the visits a new Cardinal there receives on the three days of the ceremonies of his creation; a day being allotted to each class of visitors who come to do him honour and to welcome him. The first is given to the Cardinals; the second to the magistracy and distinguished residents; the third to people generally. The Cardinals come according to their pleasure, to make or renew personal acquaintance with their new colleague, and thus to place him and themselves on an intimate, indeed a fraternal footing. The new Prince of the Church is welcomed as a brother and fellow-counsellor of its Supreme Head, and an equal of all; and this glad feeling shows itself no less distinctly, however differently, among the others whose visits follow in due order, and thus their name has obtained in Rome of *Visite di Calore*, *Visits of Affection*.

The worth of the collection for printing entire has been questioned, some persons thinking the preservation of a few

of the Replies for biographical purposes sufficient.* Other objections have also been made; such, for instance, as the egotistical effect of a number of speeches, etc., from the same speaker, all of them on one subject relating to himself,—an objection that the Cardinal anticipated and felt greatly at the time. It was painful to him to speak so much of himself, but, to be egotistical was, he said, an unavoidable necessity of the occasion. He was glad therefore to be able sometimes to have recourse to a Sermon or Religious Instruction rather than make a formal reply. Nevertheless, in spite of objections and anything that may be defective in composition or otherwise, both Addresses and the Replies to them are given without reserve, as a memorial of a very interesting episode in the Cardinal's life. Included with them are some papers read by him, even some notes of sermons, which took the place of Replies. They make an almost complete collection of what passed from and to public bodies in connection with his elevation. A few Replies made *impromptu* are from the notes of persons present. Newspaper extracts have been added to give some little knowledge of

[* Hardly one of the Replies, in fact, but has its own characteristic and value. The final paragraph of the last reply in the collection is, perhaps, as beautiful as anything the Cardinal ever wrote. He thought himself an unready man, but, pen in hand, he became with practice more than equal to the calls made upon him, as the Replies conclusively prove.]

CHURCH OF S. GEORGE IN VELABRO.

the course of events. Names have been preserved as much as possible, to show the widespread interest taken in the Holy Father's act, and the trouble, as the Cardinal felt it, to which people put themselves, to do him honour.

Dr. Newman was created Cardinal, with the Deaconry of St. George in Velabro in the first Consistory for the creation of Cardinals held by the new Pope Leo XIII., May 12, 1879, the Cardinal's age being seventy-eight years and three months.*

Among those raised to the Sacred College with him were Mgr. Pecci, the Pope's brother, Fr. Zigliara of the Order of St. Dominic, and Mgr. Hergenroether; these, with himself, as Deacons; also, as Cardinal Priest, Mgr. Alimonda, Bishop of Albenga, afterwards Archbishop of Turin, who, many years before, had done Dr. Newman great and kind service in connection with the Achilli trial. Fr. Capecelatro, of the Oratory at Naples, now Cardinal Archbishop of Capua, became at the same time one of the four Palatine Prelates. He, too, had acted as a friend towards Dr. Newman in what he had written of him.

Before, however, St. George in Velabro had been fixed upon, two other Deaconries

* [In one of the rough proofs, Fr. Neville's Preface begins with the above paragraph. The whole was submitted by him to several readers, including the Editors, for any comments, omissions, changes of paragraphs, and small verbal alterations.]

had been named for him; first, that of St. Nicholas in Carcere, then, that of St. Adrian in Foro Romano.

The choice of St. Nicholas seemed to have been a special kindness from the Holy Father; for, besides being an ancient and a handsome church, it had recently been thoroughly repaired and decorated by Pius IX. Dr. Newman went to see it and it pleased him much. There was an appearance of life about the church; and it had the advantage of a capitular body, though small, being attached to it. He was pleased also that it was in a well-populated neighbourhood of apparently poor but industrious people. Moreover, from a remark he made to those who accompanied him, it was clear that he was turning over in his mind the use he might make of the church. For although the Holy Father had given him the extraordinary favour of permission to live in England instead of at Rome, he himself, nevertheless, contemplated residing there from time to time, and it pleased him to think that his possession of this church, and his jurisdiction therein, might give these poor people a claim on his services.

However, in one or two days, the Holy Father found, to his own disappointment, that one of the Cardinals, who had acquired the right to change his Titular Church, had determined to do so for that of St. Nicholas in Carcere, and he had the right to take it.

Word of this was sent to Dr. Newman in a most kind message from the Holy Father; with a special injunction that he was to be told also, that although all Cardinals are really equal, whatever their title may be, yet the original intention had been to place him among the Cardinal Priests. It had happened, however, that most of the vacancies in the Sacred College were among the Deaconries, and there were only enough in the Presbyteral Titles for those Archbishops and Bishops who were then to be created Cardinals. The Presbyteral Title, the message went on to say, which had seemed to be available for him had, at the last moment, been claimed by the King of Portugal for a Bishop of that country; and thus a double disappointment had been caused. Then, almost with an apology for the necessary change with regard to St. Nicholas, the Holy Father asked him to take the title of St. Adrian in Foro Romano. St. Adrian's, however, was presently changed for the title by which Dr. Newman was afterwards known, *viz.*, of St. George in Velabro, for which a number of British residents in Rome petitioned the Pope on account of St. George being the Patron of England.

Among other gracious acts and marks of consideration from the Holy Father, one appears to be specially noteworthy. It had been known that Leo XIII., very soon after his election, on being asked

by an intimate friend, the Commendatore de Rossi, "What, Holy Father, will be your policy as Pope?" had replied, "Wait till you see my first Cardinal; that will show you what will be typical of my reign".

Indeed there are circumstances which would make it appear that the Holy Father had even thought of Dr. Newman's elevation almost contemporaneously with his own election; and that later, when his merits were brought before him by various prominent persons independently of each other, he was glad to make them, and, indeed, the outer world generally, co-operators, as it were, with himself, in his act of grace to Dr. Newman. Besides, as the conversation between the Pope and the Commendatore de Rossi was told by the Commendatore to Dr. Newman's companions in support of his assertion that in the Holy Father's mind Dr. Newman was his first Cardinal, and the Pope's brother, Cardinal Pecci, was named as being cognisant of the fact, it may be concluded that this was really the case. So determined had the Holy Father been on Dr. Newman's elevation, that, when in a preliminary Congregation it had been urged that he was ineligible, inasmuch as he had never occupied any of those positions from which new Cardinals are commonly selected—nor was he intended for such—and that moreover he would not be living in Rome, nor was

there any precedent known for such a departure from the constitutions of the Sacred College, the Pope at once replied that he himself would make such a precedent in favour of Dr. Newman.* This the Pope did, May 12, 1879, in Rome, Dr. Newman going there for the purpose. In this again the Pope had shown his great consideration for him, by an intimation that, if he preferred it, he should become Cardinal without coming to Rome.

The first intimation of the Holy Father's purpose which reached Dr. Newman himself came through the customary channel of ecclesiastical communications, *viz.*, by a letter written officially and under the formal bond of secrecy by the Cardinal Secretary to Cardinal Manning as Archbishop of the Province, and by him forwarded to Dr. Ullathorne, Bishop of Birmingham, at Oscott, that he might ascertain from Dr. Newman how he would be disposed to regard a possible offer to raise him to the Sacred College.

* Later on it became known that Cardinal de Berulle, when made Cardinal by Pope Urban VIII. in 1627, was also a simple priest, but his creation did not really anticipate that of Cardinal Newman as a precedent. De Berulle was a Minister of State, he was the ambassador who had successfully carried through the difficult negotiations for peace between France and Spain; he had, moreover, been employed by his sovereign on delicate and confidential missions to the Pope. Services such as these gave him a claim, indeed, almost a customary right, if he wished it, to be nominated by his own sovereign for a seat in the Sacred College; and it was at the prayer of the King of France and of the Queen Mother that Urban VIII. compelled him to accept it.

The Bishop asked Dr. Newman to come to him; but as both of them were at that time ill, and at some distance apart, Father Thomas Pope of the Oratory became their intermediary, Dr. Newman as yet not knowing what was really to come. In this way, on Saturday, February 1, the communication was made to him, and by February 2 he had made his reply, for transmission to Rome * which he himself took to Oscott the following day. In this reply, while expressing his gratitude and pleasure at being thought worthy of this great dignity, nevertheless, with all modesty and, it may be said, with generosity of purpose, he suggested various objections against himself personally for so important a position, should the Holy Father on reading the letter think fit to entertain them. It was this letter which gave rise to the untoward report, already mentioned, of his refusal.

The first of the letters was from Cardinal Manning to Cardinal Nina, the Secretary of State. It was written with the object of making known to the new Pope the desire of many leading Catholics that Dr. Newman's services to the Church should receive a fitting acknowledgment, and to suggest from himself [the Cardinal] that that acknowledgment should be Dr. Newman's elevation to the Sacred College. But it so happened that

* [See Appendix, p. 310, for the Latin letter to the Bishop with Translation.]

this letter failed of its primary object; for owing to the bearer not going to Rome direct, its delivery was delayed so long that meantime the subject had been brought before the Pope by the Duke of Norfolk in private audience at the close of the year 1878. As a testimony to Dr. Newman's services and worth, the letter could not perhaps have been more forcible; and eventually Cardinal Manning had the satisfaction of knowing that it had been favourably received.

In connection with the despatch of the Cardinal Secretary's official letter [see p. xxi], the Holy Father had, as will be remembered, even more than suggested the practicability of Dr. Newman receiving the biretta in England, and thus becoming Cardinal without the risk to his health of the journey to Rome. But Dr. Newman would not avail himself of this kindness; he preferred to receive the biretta from the hand of the Pope himself, lest any other procedure might seem to derogate from the spontaneity of the papal act. At once therefore, when Holy Week and Easter Day had passed, he left Birmingham for Rome.*

It is not to be wondered at that the excitements of this time coming suddenly upon Dr. Newman at his years, should have overtaxed his strength and made

* [He was accompanied by Frs. William P. Neville, Thomas A. Pope, and Thomas P. A. Eaglesim, of the Birmingham Oratory.]

him liable to become the prey of any epidemic disease. This was actually the case, and it had been anticipated by him.

When he left England the country was covered with deep snow, and notwithstanding the time of year, snow and rain accompanied him the whole journey to Rome. He arrived there Thursday in Low week [April 24], and remained until June (4), renting a large flat looking upon the Via Gregoriana and Via Sistina. He had three audiences of the Pope, but being more or less ill the whole of his stay in Rome, each interview was under the disadvantage of illness.* The illness that delayed him on his way to Rome was a cold which there developed into most serious

* Writing to acknowledge Bishop Ullathorne's letter of *welcome home*, the Cardinal speaks of his stay in Italy thus:—

"The Oratory,
"Birmingham, *July* 3, 1879.

"My dear Lord,

". . . Only think, I was six weeks in Rome, and allowed to say Mass no more than three times—did not go into more than half a dozen churches, that is the great Basilicas, and entered St. Peter's only once—on St. Philip's day, instead of going to the Chiesa Nuova, as the Pope wished. I was confined to my room—could not even *hear* Mass on the Ascension—and when I got to Leghorn, instead of enjoying the fresh sea breezes and the beautiful weather, was seized with two distinct complaints, and confined to my bed or bedroom for a fortnight. I have been wonderfully blessed with good medical advice all through this trial, and have been brought home safely. . . .

"Your Lordship's affectionate friend and servant,
"John H. Card. Newman."

[See Appendix, p. 312, for other disappointments, narrated by Fr. Neville.]

See also *Letters of Lord Blachford*, edited by G. E. Marindin, p. 407, *re* sojourn at Rome and Leghorn. John Murray, London.

pneumonia; and hardly had he got the better of this, and gone through the ceremonies of his elevation, when malaria came upon him with such violence that, but for Dr. Louis Aitken, his physician, who abandoned himself to the care of him, it is not likely that he could have borne up against it as he did. The climate of Rome had never suited him, and that year the weather was more than usually bad. Pneumonia was an epidemic, carrying off residents and strangers alike; among them Mr. William Palmer, whose guest he was to have been during his sojourn. Cold wind and rain were almost continuous, and made a journey northwards too hazardous in the delicate state of his lungs. But the summer months had already begun, and there was fear that the wet and cold might suddenly give way to excessive heat, in which case, considering his weakness, the only hope for him, if any, would have been his speedy removal to the Alban Hills. A favourable change, however, enabled him, after taking leave of the Pope, to go to Leghorn; but he at once fell ill again, and so much worse than before that his surviving one particular night can be regarded only as a signal act of God's Providence, which frustrated an event of such tragic mournfulness as his death would have been at that time and place.* It had indeed been whispered

[* A friend, Mrs. Sconce, was of signal service to the travellers during this anxious time of sickness.]

"he is dying," when the Cardinal, slightly rising, asked for quinine, naming an extraordinarily large quantity, and he even commanded it to be given to him. This done, he ceased to become worse, and in about a fortnight Dr. Aitken brought him slowly home.*

WM. P. NEVILLE.

The Oratory, Birmingham,
August 11, 1900.

[* Leaving Leghorn on Thursday, June 19, 1879, the Cardinal passed the night at Genoa, and on Saturday following assisted at Mass in the Church of the Oratory at Turin. A week later, on Saturday, June 28, he had arrived at Brighton (see p. 101).]

I.

Official Offer of the Cardinalate.
Cardinal Nina to Dr. Newman.

VERY REV. FATHER,

The Holy Father deeply appreciating the genius and learning which distinguish you, your piety, the zeal displayed by you in the exercise of the Holy Ministry, your devotion and filial attachment to the Holy Apostolic See, and the signal services you have for long years rendered to religion, has decided on giving you a public and solemn proof of his esteem and good-will. And to this end he will deign to raise you to the honours of the Sacred Purple, in the next Consistory, the precise day of which will be notified to you in due time.

In forwarding you this joyful announcement by its fitting and prescribed channel, I cannot refrain from congratulating your Paternity on seeing your merits rewarded in so splendid a manner by the august Head of the Church, and I rejoice in heart that I shall very soon have you as a colleague in the Sacred Senate, of which you will not fail to be one of the chief ornaments.

Accept, I entreat you, this expression of my regard, and at the same time the assurance of the particular esteem with which I sign myself,

Of your Very Rev. Paternity,

The true servant,

L. CARD. NINA.

From the Vatican, *March* 15, 1879.

II.

Dr. Newman to Cardinal Nina.

My Lord Cardinal,

Were I to delay my answer to the very generous communication your Eminence deigned to make to me on the part of his Holiness, until I could write what seems to be befitting and adequate to express all the feeling of my heart, I fear that I should never write at all. For the longer I think of it, the more generous and gracious the condescension of the Holy Father seems to me, and the more deeply I feel that I am altogether unworthy of it.

I am overpowered, first of all, by the weight of the high dignity to which the Holy Father condescends to raise me, and still more by the words he has used to announce to me his intention, words breathing a goodness so fatherly, and implying an approval the more touching and precious that it is the Vicar of Christ who awards it.

I venture to hope that the Holy Father will allow me, as soon as the weather becomes milder, and the journey less toilsome, to present myself before his sacred person, that I may try to tell him how deeply I feel his immense goodness, and may receive his apostolic blessing.

I cannot close this letter, my Lord Cardinal, without begging you to accept the homage of my profound respect and my deep-felt gratitude for the kind courtesy with which you have condescended to discharge the commission of his Holiness.

I have the honour to kiss the Sacred Purple and to be

Your Eminence's most humble and devoted servant,

John H. Newman.

III.

Dr. Newman to Pope Leo XIII.

HOLY FATHER,

It is not that I have been unmindful of the most welcome letter with which your Holiness has so honoured me, but for the last two months I have been tossing about in a whirlpool of correspondence, and have not, indeed, yet reached the shore. So I venture humbly to ask you to pardon my delay in answering it, and impute it not to sloth, or to unbecoming neglect, but simply to necessity. I hope that I shall soon be in Rome, and then you will, I know, with your wonted goodness, tell me with your own lips that you forgive me.*

* [See Appendix, p. 309, for original Italian and Latin of I. and III. above.]

Concerning the second, the letter to the Pope, it can be said that Dr. Newman had somehow received from Rome the question as he described it: "Are you coming to Rome, or are you not?" and he considered or knew that it had been prompted by the Pope.

The [last] letter, as given, is probably the first throw off—or the substance—of what he [Dr. Newman] had in mind to say in his intended reply. The text of it is interlined upon a similarly rough copy of a letter to Fr. Rossi, of the Roman Oratory. As the letter that went to Fr. Rossi is dated March 23, 1879, that, therefore, may be taken as about the date of [II. and III.]. The two letters had already been sent to Rome before the Cardinal left England. They are not dated. The first letter to Cardinal Nina (II.) may be assumed to be the rough copy in English of the reply to the official notification to him of the Pope's intention, a translation, in all probability, of what actually went.

[As Cardinal Nina's letter appears in Italian, not Latin, Dr. Newman may have written his reply in English.]

ADDRESSES

TO

CARDINAL NEWMAN

WITH

HIS REPLIES, ETC.

The Paragraph in The Times, *February*, 18, 1879, *that led to the earlier letters.*

"We are informed that Pope Leo XIII. has intimated his desire to raise Dr. Newman to the rank of Cardinal, and that, with expressions of deep respect for the Holy See, Dr. Newman has excused himself from accepting the Sacred Purple. It is understood that some years ago the late Pope offered the Prelacy to Dr. Newman, who declined it in the same spirit which has caused him now to shrink from the higher dignity."

[The more attention was drawn to this paragraph from its being printed in unusually large letters.] *

From the Jesuit Community, St. Beuno's College, North Wales.

Feb. 21, 1879.

DEAR FATHER NEWMAN,

The good news that reached us yesterday, that the Holy Father has laid at your Reverence's feet the highest

* The rule for the use of the different sizes of type is, with few exceptions, the following:—

The largest for the Cardinal's Replies.

The second for Addresses to him.

The third for newspaper extracts adapted to give an idea of the course of events.

The translations are by one of the Fathers of The Oratory, Birmingham.

The notes in brackets are by the Editor.

honours of the Church, has caused us so much pleasure that we cannot refrain from sending you a few lines to express our heartfelt joy at the welcome announcement. It is by a happy coincidence that we are able at the same time to convey to you our sincere congratulations on the occasion of your 78th birthday. We rejoice to hear that, at the evening of a long life devoted to the service of God and His Church, the exalted dignity of the Church's princedom has been offered for your acceptance; we rejoice still more when we look back on the seventy years and more which are to-day completed, and think of all that you have done and suffered for the cause of Truth.

Your Reverence is not unaware of the deep affection and high esteem in which you are held among us. We are all of us in some way or other indebted to you. Some of us are bound to you by the strong ties of personal gratitude. The best return we can make to you is the prayers we shall to-morrow send up in your behalf to the throne of God. Those of us who have the opportunity of doing so hope to offer for you the Holy Sacrifice of the Altar, and we shall all pray God that He may crown the years which still remain to you with the joy of one who has fought the good fight and earned the reward of peace and victory, and that in the Church Triumphant you

may wear the crown which is laid up for the Princes of the Kingdom of Heaven.

We recommend ourselves to your Reverence's Prayers and Holy Sacrifices, and we remain,

Dear Father Newman,

Yours affectionately in Jesus Christ,

Thomas Rigby, S.J.; Victor Frinz, S.J.; Bernard Tepe, S.J.; Paul Rochford, S.J.; Wm. Syrett, S.J.; John Morris, S.J.; Francis Clough, S.J.; Jerome Janin, S.J.; Michael Gavin, S.J.; Bernard Vaughan, S.J.; Thomas P. Brown, S.J.; Peter J. Chandlery, S.J.; Richard Clarke, S.J.; John Rickaby, S.J.; Wm. A. Sutton, S.J.; Wilfrid Mordaunt, S.J.; William Shapter, S.J.; Thomas A. Finlay, S.J.; William J. Burns, S.J.; William Hilton, S.J.; Joseph Kenny, S.J.; Parker Joseph Lander, S.J.; Philip J. Brady, S.J.; Joseph Winkebried, S.J.; Patrick Anderson, S.J.; Frederick O'Hare, S.J.; Daniel Quigan, S.J.; Edward Williams, S.J.; Henry S. Hepburne, S.J.; Joseph H. Jerrard, S.J.; Peter M'Laughlin, S.J.; Wm. Philip Edgcome, S.J.; John P. A. Collins, S.J.; John S. Conmer, S.J.; John Charnock, S.J.; Edward Sidgreaves, S.J.; Henri Laventure, S.J.; Henry Parker, S.J.; George Postlewhite, S.J.; Thos. A. Barker, S.J.; Patk. Keating, S.J.; Charles Wilcock, S.J.; John Sardi, S.J.

To the Jesuit Community at St. Beuno's.

The Oratory, Birmingham, *Feb.* 22, 1879.

My dear Very Rev. and Rev. Fathers and Brothers,

I am too deeply moved, or rather too much overcome, by your letter to me of yesterday, my birthday, to be able to answer it properly. For such an answer I ought to be more collected than I can be just now.

If I were not writing to Religious Men it would be affectation in me and want of taste, to say, what is

the real truth, that at the moment I cannot address to you the thanks due to you for your most loving words, for I am full of the thought of the goodness of God who has led you to send them: *Misericordias Domini in æternum cantabo.*

Do you in your charity, my dear friends, pray for me that I, an old man, may not fail Him who has never failed me; that I may not by my wilfulness and ingratitude lose His Divine presence, His Sovereign protection, His love, and that, having been carried on by His undeserved mercy almost to the brink of eternity, I may be carried on safely into it.

Your humble and affectionate servant in Christ,

J. H. Newman.

From Prior Gasquet for the Benedictines of Downside.

St. Gregory's, Downside, *Feb.* 23, 1879.

Very Rev. and dear Fr. Newman,

In my own name and that of the community of St. Gregory's Monastery, I desire to offer you our heartfelt congratulations on the honour our Holy Father has done you.

We can with truth say that there is no one whom we would more gladly see raised to the high dignity of Prince of

the Church than yourself, since there is no one we more venerate and admire.

We one and all can recall many signal benefits which you have conferred upon us by your writings; and many of us, in this way, owe you a debt of gratitude which can never be told.

Begging you then, Very Rev. Father, to accept our humble congratulations,

I am,

Yours sincerely and with deep respect,

Francis A. Gasquet,

Prior, O.S.B.

To Prior Gasquet, O.S.B., of St. Gregory's, Downside.

The Oratory, Birmingham, *Feb.* 24, 1879.

My dear Fr. Prior,

The reports about me, which I am neither at liberty to affirm nor deny, have been so far of immense gain to me, in showing me the affectionate feelings which so many of my Catholic brethren, so many members of holy communities entertain towards me.

The drawback is my sense of the impossibility of my answering them worthily, of paying the debt which I owe them for such kindness, and of showing that I feel how great it is.

To receive so kind a letter as yours from a Benedictine body is of special

gratification to me, in proportion as my love and admiration of the Benedictine order has been special.

Pray express all this to your good Fathers, and believe me, begging your and their prayers for me,

Most truly yours in Christ,
JOHN H. NEWMAN.

From Fr. Walford, S.J.

BEAUMONT LODGE, *Feb.* 27, 1879.

VERY REV. AND DEAR FATHER,

From Saturday afternoon till yesterday morning I have had to aid in entertaining a party of some forty old Beaumont boys, who came down to spend their Shrovetide at their old school. But for this, I should have sent you this line some days ago.

I now write at the request of Fr. Cassidy, Rector, to convey to you in his name, and in that of the other Fathers and Brothers of our Community, our respectful and at the same time our heartiest congratulations on the high honour lately conferred upon you by the most august authority upon earth. It is a matter of sincere and great rejoicing to us that the services you have rendered to the Catholic cause in England, and to ourselves individually, by your writings and example, as well as by your union with the Society to which we belong in

loyal and unswerving devotion to the Holy See, have met with so signal a recognition and appreciation at the hands of the Vicar of Jesus Christ Himself. And you will forgive us if I add that, while we should have been glad on our own account, and on account of our fellow Catholics in England, to see you actually invested with the Sacred Purple, yet, as Religious of the Society of Jesus, we cannot but admire and sympathise all the more with the illustrious son of St. Philip, whose love of humility and retirement leads him, in the Spirit of his own Holy Father as in that of ours, to shrink from so exalted a position as that of a Prince of the Church.

You will, I am sure, allow me to add the assurance of my own special and peculiar joy on this occasion.

Commending Fr. Rector, our Community and College, and myself to your prayers, with kindest regards to the Fathers of the Oratory,

I remain, Very Rev. and dear Fr.,
Yours in all affection and respect,
J. T. WALFORD, S.J.

To Fr. Walford, S.J., of Beaumont Lodge.

THE ORATORY, BIRMINGHAM, *Mar.* 1, 1879.

MY DEAR FR. WALFORD,

You must not measure my gratification and my gratitude to your

Very Rev. Fr. Rector and the other Fathers and Brothers of your Community at Beaumont by the poor words I am putting upon paper; for I am confused and troubled by the greatness of the honour which, from what is so widely reported, I suppose there is a prospect of being offered to me, though in truth I cannot say it has. But nothing can undo the fact that the report has been so kindly received and welcomed by my own people, the Catholics of England, and next by such large bodies of our Protestant fellow-countrymen.

It will be a great relief to me if the great offer is not made to me—but, if made, my way is not clear. I have a reasonable apprehension that my refusal would be taken by Protestants, nay by some Catholics, as a proof that at heart I am not an out and out Son of the Church, and that it may unsettle some Catholics, and throw back enquirers. I know that Unitarians, Theists, and Anticatholics generally are earnest that I should decline, whereas I hear of a widespread feeling among Catholics that, if I decline, I am "snubbing the Pope".

I have suffered so much from the

obstinacy of all sorts of people to believe that I am a good Catholic that this wonderful opportunity, if opened on me, of righting myself in public opinion must not be lost except for very grave reasons.

Yours affectionately,
JOHN H. NEWMAN.

From the Chapter of Birmingham.

BIRMINGHAM, *March* 3, 1879.

DEAR DR. NEWMAN,

The Provost and Chapter of Birmingham, having heard that the news of your elevation to the Cardinalate is confirmed, desire to offer you their heartiest congratulations on so joyful an event. On former occasions we have had to thank you for eminent services rendered to our holy religion in this country under special critical circumstances, and we rejoice that those services should now receive the solemn seal of approbation from the Holy See, which invests you with the Sacred Purple.

The clergy and the faithful of the Diocese will, we know, desire to give similar expression to their own feelings as soon as they can communicate with one another for this purpose. But the Chapter being assembled to-day to celebrate the festival of St. Chad, Patron of

the Diocese, cannot separate without sending you these few words on so auspicious a day.

We remain, dear Dr. Newman,

Yours very sincerely in Christ,

R. Provost Bagnall; J. Canon Northcote; W. Canon Tandy; M. Canon O'Sullivan, V.G.; E. Canon Knight; Thomas Canon Longman; Edward Canon Ilsley.

To the Provost and Canons of the Chapter of Birmingham.

The Oratory, Birmingham, *Mar.* 4, 1879.

My dear Provost and Canons,

The genuine kindness which has led to your addressing me in Chapter on the Feast of St. Chad, now that I am expecting the greatest event of my life, is but a fresh instance of the warm and welcome sympathy which you and your predecessors and the clergy of Birmingham and the diocese have shown me heretofore, on such various occasions and so opportunely. Never was a man supported and sustained more generously and affectionately than I have been in time of need. And now, when my course is nearly run, you end as you began some thirty years ago, bringing up before me the memories of the past, and renewing my gratitude for old and recent acts of friendliness

from you and from others who have gone to their reward. Praying that you may be repaid in full measure, as you will be, for all your goodness towards me,

I am, my dear Friends,
Most sincerely yours in Christ,
JOHN H. NEWMAN.

From Fr. Jones, Provincial of the Jesuits.

LONDON, W., *March* 4, 1879.

MY DEAR DR. NEWMAN,

As it is no longer doubtful that the Holy Father has offered to you a place in the College of Cardinals, and he has done this so as to secure acceptance on your part, you will allow me, I am sure, to offer you for myself and for the English Province of the Society of Jesus our affectionate and respectful congratulations. The news has been to us a source of singular and unmixed pleasure, and we have many reasons to thank God and the Holy Father for the wise and graceful act by which you are chosen for the highest dignity in the Church.

I don't think anything less than this would satisfy the great body of Catholics in England and Ireland that the character and greatness of the services you

have rendered to the Church and to the Holy See were understood in Rome. We have at length reason to know that they are understood, and their recognition and approval will win the hearts of many to the Vicar of Christ and bind more closely to him those that are already his.

I hope that God will spare you long to guide the hearts of many that are turning towards you, and to use the great influence that he has given you for the honour and service of our Mother, the Church.

Believe me,
Yours most respectfully,
J. Jones.

To Fr. Jones, S.J., Provincial.

The Oratory, Birmingham, *March* 5, 1879.

My dear Fr. Provincial,

Your letter was as great a surprise to me as a pleasure.

I know we must look elsewhere for the true approbation of our doings; but in sincerity I say that there could not here below be a notice of me, favourable to my attempts in past times to serve religious objects, which is more grateful to me, or has given me more deep satisfaction, than the congratulations sent at this time by a body of men so highly endowed as your Fathers.

I am very conscious of the great imperfection of those attempts; but it is a great thing to know how kindly your Fathers think of the upshot of them, and how warm an interest they take in me personally.

That their generosity may be returned in blessings on themselves is the sincere prayer of

Yours most truly in Christ,
JOHN H. NEWMAN.

From the Fathers of The Oratory at Naples.

March 5, 1879.

CHARISSIME ET REVERENDISSIME PATER,

Quod Te, Reverendissime in Christo Pater, Pontifex Maximus inter Romanæ Ecclesiæ Cardinales nuper adsciverit, et fama nobis undique innotuit et animos nostros quam maxima lætitia affecit. Tanti enim Te facimus, tantum amamus, tamque arcto inter se Angliæ et Neapolis Congregationes amoris vinculo junguntur, ut honorem tuum, Pater Charissime, veluti nostrum computemus.

Quapropter Tibi Neapolitanæ Congregationis Oratorii nomine de dignitate jure meritoque delata valde gratulor; idque eo libentius elatioribusque rationibus facio, quo Te dignum plane Divi Philippi Nerii filium hujusmodi honores parvi pendere

scio. Verum hoc mihi animo inest, ideo Providissimum Deum his diebus Te ad tantam dignitatem evexisse, ut bono Ecclesiæ suæ, in Anglia præsertim, mirifice consulat: maximasque Deo ago gratias quod ad uberiores fructus in Ecclesia colligendos Beati Patris Philippi filium optimum adhibere dignatus est.

Talia animo agentes tum ego tum omnes meæ Congregationis Patres Deum obtestamur, ut Te magis ac magis sua gratia cumulet. Ego autem tuas omniumque tuæ Congregationis Patrum preces specialiter enixeque efflagitans, Tibi, Reverendissime Pater, magno obsequio æque ac mentis affectu scias me devinctum esse volo.

Reverentiæ Tuæ
Addictissimus et Amantissimus,
P. Alphonsus Capecelatro,
Præpositus.

Dat. Neapoli ex æd. Congris Orat. vulgo Girolamini V. Id. Martii MDCCCLXXIX.

Admodum Reverendo Patri,
Joanni Henrico Newman,
Congr. Orat. Birmingham in Anglia
Præposito.

To Fr. Capecelatro, Superior of The Oratory at Naples.

Pater Charissime et Reverendissime,

Vetera tua erga me beneficia et fraternitatis in S. Philippo pignora,

Colendissime Pater, tum tua ipsius, tum illa quibus Congregatio Neapolitana et singuli ejus Patres annis præteritis nos cumulaverunt, jam novo charitatis documento coronasti, in illa acceptissimâ Epistolâ quae scripta in Tuo et Tuorum nomine hodie ad me venit.

Gratissimo et effusissimo animo Paternitates omnes vestras amplector et foveo, qui me vetulum tam sincerâ benevolentiâ et sympathiâ hoc tempore in memoriâ vestrâ habuistis, cum Sanctissimus Pontifex me in tam sublimem dignitatem inopinata et admirabili benignitate evehere sibi proposuit.

Precamini pro me, dulcissime Pater, et omnes Patres tui, ut curriculum vitæ meæ, jam prope emensum, faustè et feliciter conficiam, in fide et spe bonâ et charitate quæ operit multitudinem peccatorum.

Reverentiæ Tuæ
Observantissimus et Amantissimus,
Joannes Henricus Newman.
Præp. Orat., Birm.

Apud Birmingham, die Mart. 16,
A.D 1879. Admodum Rev. Pat.
Alfonso Capecelatro., etc., etc.,
Neapolis.

From Fr. Capecelatro for the Fathers of The Oratory at Naples.

VERY DEAR AND VERY REV. FATHER,

We hear on all sides, to our very great joy, that the Holy Father has announced his intention to number you among the Cardinals of the Roman Church. We esteem you so highly, and love you so warmly, and a bond so close connects the English Oratory with that of Naples, that we look on all honour done to you, as our own.

Wherefore, in the name and on behalf of the Naples Congregation of the Oratory, I very cordially congratulate you on the dignity so duly and so deservedly conferred on you; and I do this the more readily, and from still higher motives, because I know that you, as becomes a worthy son of St. Philip, set small store by honours of this kind, for their own sake. But I feel very deeply that God, in His ever wise and watchful Providence, has raised you to this great dignity for the good of the Church, and especially in England; and I rejoice greatly and bless Him that He has vouchsafed to call so good a son of St. Philip to gather into His Church a still more abundant harvest.

With these thoughts and feelings both I and all the Fathers of our Congregation implore God to multiply more and more His grace upon you; and I very especially and earnestly ask your prayers, and those

of the Fathers of your Congregation, and hold myself bound to you, very Rev. Father, by every tie of reverence and loving regard.

Your Reverence's
Most Devoted and Affectionate
Alfonso Capecelatro,
Superior.

Given at Naples, from the House of the Congregation of the Oratory, commonly called Girolamini, March 11, 1879.

To Fr. Capecelatro, Superior of The Oratory at Naples.

The Oratory, Birmingham, *Mar.* 16, 1879.

Very Rev. and dear Father,

You have now, by the very welcome letter which I have to-day received, written in your own name and in that of your Community, put the crown to the long series of kindnesses and tokens of brotherhood in St. Philip, which your Congregation and its several Fathers have shown us all along in the years that are past.

I embrace you all and cherish you with grateful heart for remembering me, an old man and infirm, with such cordial kindness and sympathy, now that the Holy Father has proposed, with unlooked for and wonderful goodness, to raise me to a dignity so high.

Pray for me, my dear Father, you and all your Fathers, that I may well and happily end my course, now so nearly run out, in faith and hope and in the charity which covers the multitude of sins.

Your Reverence's
Most Devoted and Affectionate
John H. Newman.

From Abbot Smith, O.S.B.

The Priory, Little Malvern, *Mar.* 8, 1879.

Dear Dr. Newman,

Now that your elevation is happily assured, I, as Provincial of Canterbury, O.S.B., hasten to offer in the name of our Missionary Fathers our united hearty congratulations on the dignity and honour which have been bestowed upon you. To one and all of the English Benedictine Congregation it is a source of deep satisfaction. Please then accept this expression of our united congratulations, and our hope and prayer that you may live long to help forward, as hitherto, the honour and glory of Holy Church.

Your faithful servant in Christ,
Thomas Cuthbert Smith,
Prov. Cantuar., O.S.B.

To Abbot Smith, O.S.B.

The Oratory, Birmingham, *Mar.* 9, 1879.

My dear Abbot Smith,

It is a great consolation to me to receive such letters as yours, and I beg to return to you and your Fathers my best thanks for your congratulations.

I hope you will not forget me in your holy prayers.

Your faithful servant in Christ,
John H. Newman.

From Fr. Amherst, S.J., Glasgow.

St. Aloysius' College, *March* 9, 1879.

Very Rev. and dear Dr. Newman,

I have just seen in the *Tablet* of this week a confirmation of the report which we had heard, that our Holy Father was about to confer upon your Reverence the great dignity of Cardinal. I hasten to offer to you my humble congratulations, and to say how delighted I feel at the joyful news, not only because it will confer the highest honour upon yourself, who have rendered such extraordinary services to the Church, but also because the happy event is a great glory to our portion of the Church in England. You will receive many con-

gratulations more pleasing than mine, because they will come from old and intimate friends, but you will receive none more sincere. All the members of the Society in Glasgow share with me the sentiments I have expressed. Again, and in their name also, I beg to offer your Reverence our heartfelt congratulations.

I remain, Rev. dear Dr. Newman,
Most respectfully and sincerely
yours in Christ,
Wm. J. Amherst, S.J.

To Fr. Amherst, S.J.

The Oratory, Birmingham, *Mar.* 9, 1879.

My dear Fr. Amherst,

It is an extreme pleasure to me to receive such letters as yours, and a special pleasure to be so kindly addressed on this solemn occasion, for so I feel it to be, by your Fathers both in England and now in Scotland.

God's ways are wonderful. I can say no more. I can but beg you and your Fathers about you to accept my best thanks, which are a poor return, but all I have to give.

Most truly yours in Christ,
John H. Newman.

From Fr. Gerard, S.J., St. Francis Xavier's College, Liverpool.

March 11, 1879.

DEAR DR. NEWMAN,

The members both of our Community and College have commissioned me, on occasion of their anniversary of honour done by the Church to St. Philip and St. Ignatius,* to convey to you our most hearty sympathy for the honour which from the same source has come to you.

We are not so public a body as to entitle us to address you in what I may call official form, but while we feel it to be a benefit that we should spare you the necessity of a reply which such official demonstrations seem to demand, we cannot individually omit the opportunity of testifying our gratitude to one from whom so many of us have directly or indirectly received, under God, so much benefit.

You may be sure, dear Rev. Father—while we may still so familiarly address you—that there are many among us who do not cease and will not cease to make you the only return that is possible in their prayers and sacrifices, and who hope that they are not altogether without a share in yours.

I remain, in the name of them all,

Ever yours very faithfully in Christ,

JOHN GERARD, S.J.

* [St. Philip Neri, St. Ignatius Loyola, St. Francis Xavier, St. Isidore Agricola, and St. Teresa were canonised by Pope Gregory XV. on the same day, March 12, 1622. *Vid. Life of St. Philip*, by Card. Capecelatro; translated by Fr. Thomas Pope.]

To Fr. Gerard, S.J., St. Francis Xavier's College, Liverpool.

The Oratory, Birmingham, *Mar.* 12, 1879.

My dear Fr. Gerard,

How very kind your letter is! I thank you and the other members of your Community and College with all my heart for so welcome a message. Of course my first gratification, on receiving the great honour which is the occasion of your writing to me, is the approbation of me which it implies on the part of the Holy Father. But the next and my keen source of enjoyment is to receive the congratulations of friends. And I have been quite startled at receiving so many, and so warm—and not the least of these in affectionateness from the Houses of your Society.

Of course I can't expect to live long—but it is a wonderful termination, in God's good Providence, of my life. I have lived long enough to see a great marvel. I shall not forget that I have your prayers—many thanks for them.

Most sincerely yours in Christ,

John H. Newman.

From Fr. Purbrick, S.J., Stonyhurst.

STONYHURST COLLEGE, *March* 14, 1879.

VERY REV. AND DEAR DR. NEWMAN,

By passenger train to-day I am sending you an address from all the inmates of Stonyhurst.

A formal address always reads to me cold and stiff, but I am sure you will believe that there was not any want of warmth in the feelings that prompted it.

Indeed our joy has been and is enthusiastic, especially amongst our own Communities. No words could exaggerate the veneration, love, and gratitude we all feel towards you. Some of us know that under God we owe our very souls to you and all the blessings of admission into the Church.

What can we do but unite our humble prayers on your behalf most fervently for every choicest grace and blessing now and for ever.

Believe me,

Very Rev. and dear Dr. Newman,

Your devoted, humble servant in Christ,

E. J. PURBRICK, S.J.

From Stonyhurst College.

March 14, 1879.

VERY REV. AND DEAR FR. NEWMAN,

We, the Rector, Fathers, Brothers, Philosophers and Scholars of Stonyhurst College, seize the earliest occasion, after certain assurance of the fact, to offer your Reverence our united

heartfelt congratulations on your coming enrolment among the College of Cardinals. We not only rejoice in common with so many English Catholics at the personal mark of high esteem which His Holiness has thus shown you, but it is to us a great cause of thankful joy, that your theological labours and unremitting efforts for the cause of Christ and His Church, more particularly in this country, have implicitly received a sanction that must for ever in future stop the mouths of gainsayers.

We only hope that an event so joyous may not deprive us of the continuance of your dear presence among us, for so long as God in His mercy may spare you to aid us by your wisdom and sustain us by your bright example.

EDWARD J. PURBRICK, S.J.

STONYHURST COMMUNITY.

Thomas Murphy, S.J.; John New, S.J.; Clement W. Barraud, S.J.; Thomas Kay, S.J.; James Pinnington, S.J.; Sebastian Sircom, S.J.; Frederick Myers, S.J.; Reginald Colley, S.J.; Charles Widdowson, S.J.; Herbert W. Lucas, S.J.; Alfred Yates, S.J.; Ralph Swift, S.J.; Frederick Jerrard, S.J.; Herman Walmesley, S.J.; G. R. Kingdon, S.J.; W. H. Eyre, S.J.; Thomas Harper, S.J.; John O'Reilly, S.J.; H. Mahon, S.J.; C. Kaelin, S.J.; John Farmer, S.J.; Joseph Hawett, S.J.; Richard Sykes, S.J.; James Robinson, S.J.; Ignatius Gartlan, S.J.; Thomas McMullin, S.J.; Jno. D. Whitney, S.J.; Vincent Hornyold, S.J.; William Taylor, S.J.

PHILOSOPHERS.

Geo. Barron, Louis Benoist, Edward Nelson, B. L. O'Donnell, T. J. Lynch, T. V. Filose, Art. Heber, Eug. Gizard, Ignatius Rhodes, Fernand Guyot, M. de Mendizabal, Edward Macdonald, R. Andrew, Chas. Barry, D. Murphy, T. E. O'Gorman, M. Pycke, F. Francia, Theo. Benoist, W. Moylan, Jos. Scully.

STONYHURST SCHOLARS.

Francis Vincent Keating, Thomas Francis Griffin, Ignatius Ward, Charles Redman, Francis Walsh, George Pye, Joachim Palomo, George John, Henry John, Arthur Bliss, Christopher O'Conor, Aloysius Guibara, Ronald J. Macdonell, Destours P. Larue, George Eastwood, Adolphe de Rudder, H. Scrope, J. Stanton, E. Field, H. Bliss, P. Forde, A. Codrington, W. O'Conor, Charles Newdigate, P. McNulty, Philip Langdale, George Pfaehler, Donald Prestage, Ignatius O'Gorman, Henry Marsden, Walter Clifford, Edward Cullen, Charles Roche, Henry Roche, Alban Ellison, Paul Keens, Alexander Morrogh, M. Kenna, W. Johnson, J. Sybrandt, E. Kernan, L. de Romana, G. Keating. J. Payne, E. de Alberti, John Brinkmann, Albert Swan, Francis Seymour, Antony Povell, James Morrogh, John Waters, Thomas Carroll, Thomas Unsworth, Eugene de Romana, Evodio de la Pena, Jose Taraves Bastos, Lancelot Scott, Francis Green, Henry Corrigan, Thomas Waters, Alfred Wyse, Carlos Escovar, George Grene, Benjain L. de Romana, Joseph Keating, J. Harris, Joaquin Escovar, Edward Roche, Ignatius Sandoval, Joseph Robinson, John Ellison, Charles Lambert James Grene, Richard Miranda, Charles Rushbrooke, Walter McCann, Valentine Blake, Joseph A. Oliver, J. Lalor, E. O. Bryen, R. Robinson, G. Taaffe, A. Loper, Brendan MacCarthy, Francis Butler, Charles Miller, S. J. Considine, Camilo Palomo, Daniel Powell, James Corrigan, Joaquin Amor, Walter Whitty, John M'Neil, P. Considine, Henry Weld, Richard Ratcliffe, George Murray, Bertram Garnett, John J. White, Charles E. Scanlan, R. Hickie, Charles Lonergan, Raleigh Chichester, Charles Norton, Thomas Jones, Hugh Cullen, J. Higginson, F. Goold, Charles Waterton, Thomas Hughes, Bernard O'Flaherty, Henry Sparrow, Albert Morrogh, Charles McCann, John Whyte, Frederick Garnett, Edwin Pearce, Herbert Mason, Mirza Ali Ackbar, Reginald Gibb, Albert M. Smith, W. Grimshaw, W. Barron, L. Calman, F. Belton, J. Urruela, W. Wilkinson, Alfred E. Lonergan, John F. O'Connor, John White, Robert Hawkins, John Weld, Felix Larue, Gerald McClement, Charles Ryan, J. Perry, Robert de Romana, Edward Reynolds, Paul Chastanet, T. Fitzpatrick, John Ratcliffe, William McEvoy, P. Hallinan, G. Kernan, J. Hallinan, J. Dewhurst, S. Murphy, A. Kelly, T. Clery, F. Reynolds, George Gruggen, Ed. Kelly, Ed. Blanchfield, Jas. Gaynor, Jas. Feely, Jn. Feely, Jose Renshaw, Juan Tuason, M. Sandoval, C. Banon, M. Pena, M. Renshaw, T. Cochran, John Shiel, Eugene Fogarty, Frederick Marsden.

SEMINARY COMMUNITY.

Fathers Stephen Joseph Perry, S.J.; Henry Thieman, S.J.; J. E. Moore, S.J.; Sidney F. Smith, S.J.; Bernard Bödder, S.J.; Frederick Gower, S.J.; Ewan Macpherson, S.J.; John George Gretton, S.J.; William J. Thomson, S.J.; Louis Payne, S.J.; Philip Bernard, S.J.; Francis Chew, S.J.; Raymund Delebecque, S.J.; E. J. Romana, S.J.; Herbert H. E. Thurstan, S.J.; Chas. J. Nicholson, S.J.; Thomas Slater, S.J.; Denis Manning, S.J.; Lawrence Lynch, S.J.; Bart. Cooney, S.J.; Michael O'Reilly, S.J.; Wm. Carlisle, S.J.; Geo. Eastham, S.J.; Michael Maloney, S.J.; Henry Starkey, S.J.; Wm. McKeon, S.J.; Donald C. V. Campbell, S.J.; J. Redman, S.J.; Francis O'Donnell, S.J.; Wm. L. D. Young, S.J.; Joseph Browne, S.J.; John E. Darby, S.J.; M. A. Power, S.J.; Edw. Etherington, S.J.; Isaac Lee, S.J.; C. H. Chandler, S.J.; Compton T. Galton, S.J.; J. F. Dobson, S.J.; H. J. Garcia, S.J.; Chas. Drakes, S.J.; John Robertson, S.J.; Wm. Knowles, S.J.; Richard Aloysius Luse, S.J.; James Colgan, S.J.; Robert Ross, S.J.; Thos. Meynell, S.J.; Alfred F. Allen, S.J.; Richard Bolton, S.J.; Thos. Horton, S.J.; Edw. F. Barraud, S.J.; Austin Barrow, S.J.

HODDER COMMUNITY AND SCHOLARS.

William H. Kerr, S.J.; John Proctor, S.J.; John Reynolds, John Lalor, W. Bodkin, Paul Amor, Henry Brighan, Frederic Whyte, Edmund Belton, Bernard Newdigate, Vincent Johnson, Alfred H. Harrison, Edmund Perry, Thomas Mundy, Bertie Kelly, Bernard E. Goodrick, Hugh Mason, Patrick McEvoy, Patrick Considine, Charles Blake, Gerald Jackson, Carteret Maule, John Noble, Hubert L. Harrison, Frank Irwin, Edward Duff, Paul Monselle; John McCormack, S.J.; George Dover, S.J.; Arthur Cooper, Charles Whyte, Thomas Gallaher, Richard Keogh, Robert Parry, Alexander Amor, Charles Chichester, Frederic McClement, Raymond Oliveros, Alfred Duff, Arthur Irwin, Francis Kennedy, Herbert Harrison, Charles Spencer, Bernard Mason, Charles Eastwood, Frederick Chadwick, Percy Lalor, Henry Calman, G. Maxwell Stuart, George Whyte, Harry Irwin, J. Latham, Thomas Stevens, Reginald Harrison.

March 14, 1879.

Reply to the Address from Stonyhurst College.

The Oratory, Birmingham, *Mar.* 17, 1879.

My dear Fr. Rector,

My dear Fathers, Brothers, and others of the College at Stonyhurst,

The special honour which at this time has been conferred on me by the Sovereign Pontiff has been made still more grateful to me by the pleasure which it has given to my fellow Catholics, and still more and singularly so by the gracious message which has accompanied it from the Holy Father, that it was his express purpose, in raising me to the Sacred College, to do an act acceptable to the Catholic body and to my countrymen.

To this intention of the Holy Father you have, without knowing of it, responded in an address to me, as artistically beautiful in its appearance as in its wording it is affectionate, and which comes to me with an additional charm as uniting such various signatures, of young and old, of masters and scholars, of friends and strangers, of ecclesiastics and laymen, in one act of kindness and sympathy.

I thank you for it with all my heart, and shall take care to place it on our walls as a document for posterity. Some fifty or a hundred years hence it will, beyond dispute, have a fresh and distinct interest for Catholics, as being then found to contain names, which by that time will belong to history, as belonging to men, who in their day, in various lines of work, have done good services either to Holy Church or to their own country and people.

Believe me to be, with much gratitude, my dear Fr. Rector, Fathers and others,

Most truly yours,
JOHN H. NEWMAN.

From Abbot Burchall, President-General of the English Benedictines.

WOOLTON, LIVERPOOL, *March* 14, 1879.

VERY REV. AND DEAR FATHER,

On my return home yesterday evening I read in the *Tablet* a confirmation of the report that His Holiness has intimated his desire of raising your Paternity to the dignity of one of the Princes of the Church.

Permit me, Very Rev. and dear Father,

in my own name and in the name of the English Benedictine Congregation to tender to you our united and heartfelt congratulations on your having been selected by the Head of the Church for this dignity. It is a pleasure to us to unite our congratulations with those of unnumbered friends and admirers of Dr. Newman.

That it may please God to bless you with health to wear the Purple for many long years to come and to continue your labours in the good cause is and shall be the prayer of

Very Rev. and dear Father,
Your faithful servant in Christ,
R. BURCHALL,
President-General of the English
Benedictine Congregation.

To Abbot Burchall, President-General, O.S.B.

THE ORATORY, BIRMINGHAM, *March* 17, 1879.

MY DEAR FR. BURCHALL,

I feel the extreme kindness of your letter written in your own name and in that of the English Benedictine Congregation.

It is wonderful to me that I should have lived long enough to have these great marks of kindness, and such great honours, both from the Sovereign Pontiff and my brethren, and I

thank you and yours for the part you have taken in them with all my heart.

Say this to the good Fathers whom you represent, and tell them that I take their present charity to me as a pledge that, when my time is up and I am called away, they will not forget me in their good prayers.

Most truly yours in Jesus Christ,

JOHN H. NEWMAN.

[See p. 208.]

From St. Edmund's College, Douai.

March 12, 1879.

EMINENCE,

Be good enough to accept the warm and sincere congratulations of the Prior and Community of St. Edmund's on the occasion of your being raised to the Cardinalate.

To one so thoroughly acquainted with whatever is peculiar to the Benedictine spirit, it is unnecessary to say much. You will guess our sentiments much better than we could express them. One thing, however, we must say. Since the memorable year 1845 our minds and hearts have ever followed you in your wonderful career, and no tongue could well describe the respect, affection, (and at times the sympathy), we have all felt for you.

We have nothing amongst us which could engage you to visit us; but we think that the very ground we tread on, this holy place whence so many went forth to keep up Catholicity in England even at the cost of life, might possibly induce your Eminence to take Douai as a resting-place on your journey to Rome. A visit from you would make us all so happy, and we should endeavour to procure an extra supply of Benedictine simplicity for the occasion.

I remain, Eminence,
Your dutiful servant in Christ,
E. A. O'Gorman (Prior).

To Prior Gorman, O.S.B., of St. Edmund's, Douai.

The Oratory, Birmingham, *March* 17, 1879.

My dear Prior Gorman,

The kindness of your letter embodying the congratulations of yourself and your Community on the Holy Father's goodness to me cannot be duly answered in a formal letter. Considering the place the College at Douai holds in English Catholic History, it is wonderful that I should have received such a letter as yours, and should have lived long enough to receive such honour.

I wish I could promise myself the

pleasure of availing myself of the invitation you give me, but I am not very strong and know nothing of the future.

Meanwhile I feel sure you will not forget me in your good prayers,

My dear Fr. Prior,

Yours very sincerely,

JOHN H. NEWMAN.

From Fr. Keogh, Superior of The Oratory, London.

THE ORATORY, LONDON, *Feb.* 24, 1879.

MY DEAR FATHER,

I hope you will let me say, for myself and in the name of all our Fathers, how much we feel for you and all your Fathers in the trying circumstances of the moment, and how constantly we shall pray for you; and at the same time with what affectionate rejoicing we have heard of so great a mark of honour and love on the part of the Sovereign Pontiff towards you.

Whatever happens this at least will remain.

Believe me, My dear Father,

Always yours with great affection in St. Philip.

EDWARD S. KEOGH,

Cong. Orat.

From Fr. Keogh, Superior of The Oratory, London.

The Oratory, London, *March* 20, 1879.

My dear Father,

I write on behalf of our Fathers to beg your acceptance of a little present (which I have just forwarded to Edgbaston) in the hope that you will sometimes use it in the functions of your dignity as Cardinal.

With it they beg me also to send you in their name the vote of our Congregation of which a copy is enclosed.

With all our kindest wishes, I am,
My dear Father,
Affectionately Yours,
Edward S. Keogh,
Cong. Orat.

From the Fathers of The Oratory, London.

(Sent) *March* 20, 1879.

Extract from the Minutes of a General Congregation held March 6, 1879.

The Fathers of the London Oratory, assembled in General Congregation, desire to offer to Fr. Newman the expression of their affectionate congratulations on the announcement of the honour to be conferred on him by the Vicar of Christ in creating him a Cardinal of the Holy Roman Church.

Whilst sharing with so many others the general rejoicing at so high a recog-

nition of his great services to the Church and to souls, the Fathers of this Congregation feel a singular and special joy, inasmuch as they venerate in Father Newman him to whom, under God, they owe the happiness of wearing St. Philip's habit and of being St. Philip's Sons.

EDWARD S. KEOGH,
Præpos.

The Cardinal answered the above informally, and, as in the case of Oscott, the Diocesan Seminary, and elsewhere, a visit and a discourse took the place of a formal reply. While staying in London with the Duke of Norfolk, in May of the following year, he assisted in *Cappa Magna* at Vespers in the Oratory, and afterwards gave a discourse in the Little Oratory to the Brothers.* Before leaving London he held a reception of clergy in the Oratory house. *See* p. 321.

From the Chapter of Westminster.

WESTMINSTER, *March* 18, 1879.

VERY REV. AND DEAR FATHER,

The Provost and Canons of the Metropolitan Chapter of Westminster desire to express to you the heartfelt gratification with which they have learnt that His Holiness Pope Leo XIII. has intimated his intention of raising you to the rank of a Cardinal of the Holy Roman Church. They rejoice in this recognition of the eminent services you have rendered to the cause of religion and morality, both before and since your submission to the Catholic Church, and in so conspicuous a testimony to the virtues of a life charac-

* *See* pp. 256-60.

terised throughout by the most sensitive obedience to the dictates of conscience and the voice of authority.

The almost unexampled unanimity with which the announcement of your approaching elevation has been welcomed by the principal organs of public opinion, and in every class of society throughout the kingdom, is a manifest proof of the correctness with which the Holy Father has interpreted the feelings and anticipated the wishes of the people of these islands, by conferring this signal mark of favour and confidence on one so universally revered and beloved.

The Provost and Canons feel the sincerest pleasure in uniting their congratulations with those which you are receiving on every side, and they earnestly pray that you may still live many years to adorn a dignity so richly merited and so gracefully bestowed.

Signed in behalf of the Chapter,
WILLIAM PROVOST HUNT,
GEORGE CANON LAST, Sec.

To the Provost and Canons of Westminster.

THE ORATORY, BIRMINGHAM, *March* 22, 1879.

VERY REV. AND DEAR PROVOST OF WESTMINSTER,

I have delayed my reply to the most welcome congratulations addressed to me by yourself and the

Canons of Westminster, on occasion of the singular honour which the Holy Father graciously intends for me, simply because I have been confused at receiving words so very kind and so very earnest. How can I refuse a praise which is so pleasant? How can I accept what, according to my knowledge of myself, is so beyond what I can justly claim?

However, such words at least are signs of your affectionate good-will towards me, and no misgiving about myself can deprive me of a right to them. As such I thank you for them with all my heart, and shall treasure them.

It is indeed a happiness as great as it is rare that those special feelings which are commonly elicited in a man's friends after his death should in my own case find expression in my behalf while I am yet alive.

With deep gratitude to those who have been so good to me,

I am, my dear Very Rev. Provost,

Sincerely yours in Christ,

JOHN H. NEWMAN.

From the Provost and Canons of Hexham and Newcastle.

OLD ELVET, DURHAM,
St. Cuthbert's Day, March 20, 1879.

VERY REV. AND DEAR DR. NEWMAN,

Our Chapter meeting was on Tuesday the 18th, and the Canons commissioned me to offer you our united, unanimous, and warmest congratulations on the high dignity to which you are about to be raised by the Holy Father. You have not more loyal or devoted friends than the clergy of this diocese, and I am sure it will please you to know that many of us are indebted to your writings for a deeper appreciation of the beauty and truth of our holy Faith.

We rejoice, therefore, exceedingly that your most valuable services to the Clergy and the Church have met with their fitting recognition and recompense. It is a special subject of congratulation to us that you, whom we have always looked upon as our champion and defender, should be the first amongst the second order of the English Clergy to be made a Prince of the Church.

We pray that your life may yet be prolonged to add lustre to the Purple, and to edify the Church by your writings and virtues.

I have the honour to be,
Very Rev. and dear Dr. Newman,
With much respect,
Your obedient servant in Christ,
EDWARD CONSITT,
Provost of Hexham and Newcastle.

To the Provost and Canons of Hexham and Newcastle.

The Oratory, Birmingham, *March* 22, 1880.

My dear Rt. Rev. Provost of Hexham,

I do not know how adequately to express the great pleasure with which I have received the congratulations of yourself and your Chapter on occasion of the singular honour which the Holy Father proposes to confer on me.

That honour is the highest that I could receive at his hands. I should be utterly heartless if it did not touch and gratify me deeply. But it is no want of due appreciation of it or ingratitude to the giver if I say how greatly it adds to my happiness to find his condescension on my behalf so warmly welcomed, nay hailed with so generous an impulse, by my brethren in the priesthood and by ecclesiastics so highly placed as yourselves.

I have no fear lest, so speaking, I should be mistaken by him who has been so good to me; for I have reason to know that, with an affectionate thought not only of me, but of his children in these parts gene-

rally, and as realising my antecedents and my present circumstances in my own country, it has been his express intention, in bestowing on me this high dignity, to do an act which will be grateful to the Catholic body, and even to England itself.

You will understand how proud I am that what in you has been a spontaneous kindness towards me should have been in the Holy Father a sure anticipation of it.

I take for granted that those who have been so considerate towards me in other ways do not forget how old I am and the needs of old men.

I am, my dear Provost of Hexham,
Sincerely yours in Christ,
JOHN H. NEWMAN,
Of the Oratory.

Letter from Fr. Robinson, Superior of the Oblates of St. Charles.

BAYSWATER, LONDON, *March* 23, 1879.

VERY REV. AND DEAR FATHER,

I have the great pleasure of forwarding to you a little address of congratulation from our Fathers on the honour you are about to receive from our Holy Father.

As two of our Fathers are unfortunately away at present, their names do

not appear, and they will regret very much not to have been able to join the others in this token of sincere esteem and affection.

Although I am myself a perfect stranger to you, you are not so to me. For many years I have learnt to know you and to love you in your works in a way that I can only describe as being akin to the love which you yourself have somewhere expressed towards the "Ancient Saints," known only to you in their words and works.

I hope you will kindly forgive me for thus expressing my feelings, and believe me,

Very Rev. and dear Father,
Yours very respectfully and sincerely
in Christ,
CUTHBERT ROBINSON,
Sup. Ob. St. C.

From the Oblates of St. Charles at Bayswater, London.

ST. MARY OF THE ANGELS,
BAYSWATER, LONDON, *March* 22, 1879.

VERY REV. AND DEAR FATHER,

We, the Priests of the Congregation of the Oblates of St. Charles, in the diocese of Westminster, desire to offer you our sincere and heartfelt congratulations on the honour which is about to be conferred upon you by his Holiness Leo XIII.

We are conscious that we are only uttering the common sentiments of all Catholics, whether clergy or laity—and indeed of all classes of our countrymen, of whatever religious profession—and of many others throughout the world—when we assure you of the very great satisfaction and pleasure with which we received the announcement of your proposed elevation to the Cardinalate and of your subsequent acceptance of the dignity by desire of the Holy Father. It would be superfluous for us to enlarge upon those merits to which so unanimous and just a tribute is being offered on all sides. But we are anxious to convey to you this special expression of our feelings, both personally and as Oblates of St. Charles—having received a mark of your regard, which we much prize, in the dedication of a volume of your Sermons on the occasion of the opening of our Church. Nor do we forget that the memory of our illustrious Founder and Patron is closely associated with that of your own St. Philip Neri.

We will only add our most earnest prayer that God may be pleased to prolong your years in the possession of this new dignity, in order that you may continue your labours for the advancement of His truth and the benefit of His Church in this land; towards which you have been enabled by His blessing to contribute so largely in your past life.

Begging you to accept this testimony of our respect and esteem, we remain,

Very Rev. and dear Father,

Yours very sincerely,

Cuthbert Robinson, Superior; H. A. Rawes, Thomas Dillon, Robert Butler, Walter J. B. Richards, Henry M. Bayley, Edward Lescher, Cyril W. Forster, Cyril Ryder, Francis J. Kirk, R. F. Collins, Septimus Andrews, W. H. Kirwan, W. W. Cook, A. V. Miller, Francis M. Wyndham. Joseph S. Tasker, John Keating, James Butler, Archibald J. J. McDonell.

To the Oblates of St. Charles, Bays-water.

The Oratory, Birmingham, *March* 27, 1879.

My dear Fathers,

It is indeed most pleasant to me to receive letters such as that which, with your several signatures attached, you have been so good as to address to me.

Whose praise, whose sympathy, next to the approbation of the Holy Father, can I covet more, than that of a body of priests so highly esteemed for their own sake, so important from their position, as the Oblates of St. Charles?

And you increase the value of your act by giving prominence to its personal character. It becomes the token of a faithful memory on your part of the interest which I took in you on your first establishment,

twenty-two years ago, and a graceful response to the lines which at that time I ventured to address to my old acquaintance your illustrious Founder.

Impressed with this instance of good-will, I shall not be content unless you continue your religious thoughts of me in time to come, as generously as you have bestowed them on me in the extended period gone by.

I am, my dear Fathers,

Your faithful servant in Christ,

JOHN H. NEWMAN.

From the President of Trinity College, Oxford.

TRINITY COLLEGE, OXFORD, *Mar.* 28, 1879.

DEAR SIR,

I have been requested to make known to you that it has been unanimously resolved that "The President and Fellows of Trinity desire to offer their most sincere congratulations to the Very Rev. J. H. Newman on his nomination to the rank of Cardinal; and to assure him of the deep sympathy of the College, which is at once his earliest and latest in Oxford, on an occasion of such great and general interest and such personal moment to himself; and to record their hope that he may long be spared to

fill the high position to which he has been called".

Whilst conveying this imperfect expression of our feeling I trust that, although I am at present personally a stranger to you, I may be permitted to look forward to the pleasure of offering you hospitality at my lodgings on some early occasion.

I have the honour to remain,
Dear Sir,
Yours very faithfully,
J. Percival, President.

To the President of Trinity College, Oxford.

The Oratory, Birmingham, *Mar.* 30, 1879.

Dear Mr. President,

I had been looking out, ever since I heard of your election, for the time when you would come into residence, and when I might be allowed to pay my respects to you—and now you anticipate me with so kind an invitation, and such warm congratulations on my recent promotion, from yourself and your Fellows.

I hope you and they will understand how very pleasant it is to me to find the events which happen to me a subject of such friendly interest to my friends at Trinity, and with what pride I reflect that, if a histori-

cal title and high ecclesiastical distinction goes for anything in college estimation, I shall be thought, when the name of a Cardinal appears on your list of members, not to have done discredit to your generous act of last year, when you singled me out for your honorary Fellowship.

I am, dear Mr. President,
With much respect,
Sincerely yours,
JOHN H. NEWMAN.

P.S.—As to my movements, at present I am quite uncertain where I shall be in the weeks before us; but I certainly shall not forget your kind proposal.

From Prior Buckler, O.P., of the Dominican Priory, Woodchester, Gloucestershire.

March 29, 1879.

VERY REV. DEAR FATHER,

Although we are not the *first* to address you on the event of your elevation to the Cardinalate, still we hold no *second* place in the regard we have, and ever have had, for you.

We have, from the first rumour of the happy event, watched the action of the Holy See and of yourself with great fears

and equally great hopes; and now at last we thank God, and congratulate ourselves as we rejoice over you.

The hidden nature of your private life has always edified us, and the bold and fearless way with which you have uttered or written your words of power, when called upon, make us feel that we owe a debt of deep gratitude to you.

We offer for you our most fervent prayers and beg your blessing, and remain,

Very Rev. dear Father,
Yours most respectfully,
Fr. Edmund Buckler, O.P., Prior,
and the Community.

To the Prior and Community of the Dominican Priory at Woodchester.

The Oratory, Birmingham, *April* 2, 1879.

Dear Fr. Prior.

Your letter in the name of yourself and brethren is most kind. This is a trying time for me, and it needs the prayers for me of all who take an interest in my past and future. Especially, I rely on those of holy Religious, such as you; for I know they will be both given to me and will be efficacious.

Most sincerely yours in Christ,
John H. Newman.

Address from the Irish Catholic Members of the House of Commons.

(*Presented on Friday, April* 4, 1879.)

The Irish Catholic Members of Parliament met the Very Rev. Dr. Newman on Friday in Mr. Allies's library for the purpose of presenting an address of congratulation on his elevation to the Cardinalate.

The Members present were The O'Conor Don, Sir Joseph McKenna, Sir G. Bowyer, Bart., Right Hon. W. H. Cogan, The O'Clery, Colonel Colthurst, Major Nolan, Major O'Beirne, Serjeant Sherlock, Sir P. O'Brien, Bart., The O'Donoghue, Messrs. Biggar, Callan, Collins, Dease, Delahunty, Ennis, Errington, A. Moore, O'Byrne, O'Connor Power, Tynan, Sheil, etc.

Dr. Newman, who came from Birmingham that morning expressly for the occasion, entered the reception room shortly after noon.

Sir J. McKenna, addressing Dr. Newman, explained that the address about to be presented was purposely couched in the simplest terms.

To Dr. Newman.

House of Commons, *March* 25, 1879.

Very Rev. and dear Sir,

We, the undersigned Irish Catholic Members of Parliament, beg leave to offer you our heartfelt congratulations and to express to you with great respect the sincere satisfaction with which we hail your elevation to the Sacred College.

In conferring on you this signal mark of his favour, the Holy Father has met the wishes and rejoiced the hearts of all classes of your fellow-Catholics; for they see in it a recognition of the lofty genius

you have devoted to the service of Religion, and the crowning of a life of self-sacrifice.

As Irishmen we specially welcome this high tribute to the merits of one whose sympathies have always been with our country, and who devoted many years of brilliant and devoted effort to her service in the still unfinished battle for educational liberty.

With profound respect,

We are,

Very Rev. and dear Sir,

Your faithful servants,

George E. Brown, Louis Colthurst, W. A. Redmond, Edward Sheil, Richard Power, Charles U. Meldon, Nicholas Ennis, F. O'Beirne, M. Ward, J. Tynan, Myles O'Reilly, Arthur Moore, R. T. Digby, O'Clery, A. M. Sullivan, Joseph Neale McKenna, O'Donoghue, John Brady, Joseph Biggar, J. G. McCarthy, John Philip Nolan, Edmund Dease, W. R. O'Byrne, James Delahunty, George Bowyer, Denis M. O'Conor, C. J. Fay, Patrick O'Brien, Edward D Gray, W. O'Connor Power, R. O'Shaughnessy, O'Conor Don, Charles French, George Morris, J. H. Rich, H. A. Lewis, Philip Callan, F. H. O'Donnell, David Sherlock, W. H. O'Sullivan, N. D. Murphy, Eugene Collins, G. Errington, W. H. Cogan.

To the Catholic Members of Parliament for Ireland.

April 4, 1879.

GENTLEMEN,

This is a great day for me, and it is a day which gives me great pleasure too. It is a pleasure to meet old friends, and it is a pleasure to meet new ones. But it is not

merely as friends that I meet you, for you are representatives of an ancient and faithful Catholic people for whom I have a deep affection, and, therefore, in receiving your congratulations of course I feel very much touched by your address; but I hope you will not think it strange if I say that I have been surprised too, because while it is a great thing to please one's own people, it is still more wonderful to create an interest in a people which is not one's own. I do not think there is any other country which would have treated me so graciously as yours did. It is now nearly thirty years since, with a friend of mine, I first went over to Ireland with a view to the engagement which I afterwards formed there, and during the seven years through which that engagement lasted, I had continuous experience of kindness, and nothing but kindness, from all classes of people—from the hierarchy, from the seculars and regulars, and from the laity, whether in Dublin or in the country. Those who worked with me gave the most loyal support and loving help. As their first act they helped me in a great trouble in which I was in-

volved. I had put my foot into an unusual legal embarrassment, and it required many thousand pounds to draw me out of it. They took a great share in that work. Nor did they show less kindness at the end of my time. I was obliged to leave from the necessities of my own congregation at Birmingham. Everybody can understand what a difficulty it is for a body to be without its head, and I only engaged for seven years, because I could not otherwise fulfil the charge which the Holy Father had put upon me in the Oratory. When I left with reluctance and regret that sphere in which I found so many friends, not a word of disappointment or unkindness was uttered, when there might have been a feeling that I was relinquishing a work which I had begun, and now I repeat that, to my surprise, at the end of twenty years I find a silent memory cherished of a person who can only be said to have meant well though he did little; —and now what return can I make to you to show my gratitude? None that is sufficient. But this I can say, that your address shall not die with me. I belong to a body which,

with God's blessing, will live after me—the Oratory of St. Philip. The paper which is the record of your generosity shall be committed to our archives, and shall testify to generations to come the enduring kindness of Irish Catholics towards the founder and first head of the English Oratory.

JOHN HENRY CARD. NEWMAN.

[This Reply to the Catholic Members of Parliament for Ireland, the first of Dr. Newman's public Replies, was of necessity unprepared, for he did not receive the draft of the Address until after the reception was over; but it was written down by him and Mr. Allies together at once after the gentlemen had left; and it contained, they believed, the very words he had used. He had not had any experience of proceedings such as this, and he was nervous and diffident about the result. However, on entering the room, he at once felt at ease, and his Reply, for its matter and delivery, and, indeed, in every respect, was considered a great success. He gained from this occasion a confidence in himself that he would be equal to similar and other calls upon him which his new position might bring.]

From the Archbishop of St. Andrews, for the Bishops of Scotland.

THE PRO-CATHEDRAL,
EDINBURGH, *April* 8, 1879.

DEAR DR. NEWMAN,

At a meeting of the Bishops of Scotland last week—the first that has been held since information was received that you were to be raised to the dignity of Cardinal—I was requested by the as-

sembled Bishops to send in their name and my own our united congratulations to you. We rejoice that it has pleased the Holy Father, by nominating you to a seat in the Sacred College, to show his sense of the services which by your writings and the influence of example you have rendered to the Church, and we sincerely hope, and earnestly pray, that the opportunity of continuing these services may be long granted to you along with the enjoyment of your new and well-earned dignity.

I remain,

Yours truly in Christ,

JOHN, Archbishop of St. Andrews and Edinburgh.

To the Archbishop of St. Andrews and the Bishops of Scotland.

April 9, 1879.

MY DEAR LORD ARCHBISHOP,

Next to the approbation of the Holy Father as involved in the high dignity to which he has raised me is the rare token of good opinion and of good-will which your Grace conveys to me from yourself and your brother Bishops of Scotland.

It is this echo of the Sovereign Pontiff's voice which brings out to the world the force of his Holiness' con-

descension, and gives such intenseness to my gratification.

I expect soon to go to Rome; it is a great support to feel that your special blessing, as conveyed to me in the letter which I am acknowledging, will accompany me into the Holy Father's presence.

From the Bishop's Seminary, Olton, near Birmingham.

April 12, 1897.

To the Very Rev. J. H. Newman, D.D.,

We, the students of the Diocesan Seminary which at our Bishop's request you kindly inaugurated, venture to tell you with what pleasure we learn that you have been called by the Sovereign Pontiff to a throne among the Princes of the Church.

We rejoice that to your name has been thus added a new title of honour and to your person a fresh claim on our veneration.

Our hearts are full of gratitude when we call to mind the noble services you have throughout your life rendered to the cause of truth and religion. You have fought the good fight, you have guided many to their true home.

Whilst we gratefully acknowledge how

much we owe you, we raise our voice in common with our fellow country-men to thank the Holy Father who has been pleased to confer on you so distinguished a mark of his personal esteem and a crowning recognition of your services to the Church.

God grant you many years to wear the Sacred Purple amongst us. and in His own good time may He fill up the measure of your reward and clothe you in the white robes of those who reign for ever in the kingdom of their Father.

E. Hymers, W. Waugh, J. Piris, J. Price, J. Giblin, F. Crewe, D. Nunan, T. Kenny, E. Delaney, J. Hopwood, F. Keating, W. Byron, J. Atkins, A. Villers, H. Whitgreave, T. Fitzpatrick.

An account of the presentation of the Seminary Address on Holy Saturday, April 12, 1879.

DEAR . . .,

This is the account of what took place when we presented our address just as I wrote it down in my diary at the time.

Holy Saturday,
April 12, 1879.

"We took the Seminarists' Address to Dr. Newman, at the Oratory, Edgbaston, in company with Mr. Crewe. Beyond all our hopes we had an interview of near half an hour with the saintly old man. He took us by surprise, entering the room while we were expecting Fr. Pope. He sat down with us, and I asked him somewhat abruptly if he would not like to see the address at once. With some little

trouble in getting the string undone (Dr. Newman himself went and got us a knife to cut it), we brought forth the address, and put it on the mantel-piece, as it happened, in a position very favourable to its effect. Leaning on the mantel-piece he looked at it for a moment or two and then commenced to read it. He read it carefully through while we looked on in silence. As he came to the end he said: "It is too much, of course, but I know that it is meant". And then seeing the list of names he expressed his satisfaction, saying that to possess the names is something for the future. He again said that he felt that it was more than he deserved. Upon this I could not keep quiet any longer, and I protested that every word was meant. He then sat down and said, "I am sure of that. Those things are not measured by words, but by the heart." And he expressed his sense of gratitude. He spoke, not preparedly, but in a sort of meditative way, in somewhat broken phrases, but from this very fact with an evident feeling that made one warm up with devotion to him. He then went on to talk about different subjects, about the Seminary and how far it was changed since the day of the opening, October 4, 1873."

The Cardinal (Dr. Newman as he was then) talked with us about twenty minutes or half an hour, but I do not remember anything definite of the conversation. At the end of that time he took leave of us at the door, and we went back to the Seminary.

Yours sincerely in Christ,

. . .

[For the Cardinal's visit to the Seminary, June 21, 1880, *see* page 290.]

From Madame H. Kerr, Convent of the Sacred Heart, Roehampton.

CONVENT OF THE SACRED HEART,
ROEHAMPTON,
April 12, *Holy Saturday*, 1879.

DEAR FR. NEWMAN,

So many great people are writing to tell you of their happiness at your being named Cardinal that we feared to join ourselves to them, thinking we were too insignificant. Still, it is difficult to remain quite silent when one is full of joy and satisfaction, and numbers may perhaps compensate for other qualities, so you will allow the two hundred inmates of this house to tell you that nowhere are there more cordial rejoicings than here. We do not send you a grand address, but we ask you to see in this very unpretending little book-marker a token of our heartfelt congratulation, and a promise that many prayers and communions will be offered up for your intentions.

Were you able to come here you would find many who, like myself, have inherited a filial love for your name. We hope some day you will come. Meantime, Rev. Mother Digby begs you to bless her and all her daughters.

I am, dear Father Newman,

Yours very respectfully in Christ,

HENRIETTA KERR.

To Madame Henrietta Kerr of the Convent of the Sacred Heart, Roehampton.

Easter Day, 1879.

To Madame Henrietta Kerr.

Wishing you, Rev. Mother, and all of you the best Easter blessings—

Thanking you and all of you for your good prayers and earnestly asking of you a continuance of them.

J. H. N.

[Madame Kerr, in a letter of September 10, 1879, says: "It was written on the back of a card, but coming by return of post made it very valuable."]

ARRIVAL IN ROME.

Dr. Newman arrived in Rome on Thursday in Low Week, April 24.

After his audience with the Pope on Sunday, April 27, Dr. Newman scarcely left his apartments, being troubled with a severe cold and cough. Dr. Aitken was called in to see him, and at one time some anxiety was felt as to the condition of the illustrious Oratorian. However, no apprehension is now entertained, and it is believed that he will be able to attend the Consistory on May 15 to receive the Hat.

From the Catholic Union of Birmingham.

BIRMINGHAM, *17th April*, 1879.

REV. AND DEAR SIR,

We, the members of the Birmingham Catholic Union, desire to address you to offer you our congratulations on the occasion of your elevation to the dignity of Cardinal of the Catholic Church, about to be conferred upon you by our Holy Father Pope Leo XIII.

We feel that we have a claim upon you to allow us this privilege, being inhabitants of the town you chose for your residence thirty years ago, and where, with rare intervals, you have dwelt since, which is therefore connected with so many events of your life, both of joy and of sorrow, and we have rejoiced and taken pride in the fact that in a certain measure we may claim you as belonging to us, we having constantly heard of you, seen you, and in the church of your Oratory been instructed by you. Neither have we forgotten that it was in this town, in the year 1850, you delivered the series of lectures, in one of which you denounced and exposed one of those shameless renegades who at that period attacked Catholicity, and thereby drew upon yourself a prosecution, hard to bear personally, but which effectually checked the success which had hitherto attended these men.

Of your services to religion in the foun-

dation of the Oratory of St. Philip and church here, and of the labours of yourself and of the Fathers of your Community, we are also witnesses; nor can we pass over or forget your literary labours: the lectures on Anglican Difficulties, on Catholicism in England, on Education; your volumes of sermons, Grammar of Assent and other works, particularly those so familiar to us as Loss and Gain, the lectures on the Turks, Callista, the Dream of Gerontius, and, lastly, your Apologia, in which you make us acquainted with yourself, your feelings and innermost life from your earliest years, through the period of your conversion to our Holy Faith in 1845, up to the year 1864. You, as the author of these works, claim and receive from us earnest thanks for the instruction and pleasure we have derived from perusing and studying them.

And now, Very Rev. and dear Sir, permit us to offer you, most sincerely, our congratulations that our Holy Father has thought fit to recognise your many services by conferring on you the dignity of the Cardinalate, and most earnestly do we pray that Almighty God may grant you yet many years of life to enjoy and adorn the dignity.

John B. Hardman, President.
George J. Reeve, Hon. Sec.

To J. B. Hardman, Esq., President of the Catholic Union of Birmingham.

Rome, *May* 5, 1879.

My dear Mr. Hardman,

I had left Birmingham before your letter of April 17, in the name of the Catholic Union of Birmingham, came, and, since I received it, I have been prevented from answering it, both by indisposition and by the duties arising out of the great occasion which has brought me to Rome.

And now when I take up my pen to do so, I am troubled with the difficulty of finding words which may fitly respond to so very kind and friendly an Address. I feel how poorly I have merited it, and I am ashamed to think that you have spoken of me in such terms. You have made much of very little; and I am grateful to you for overlooking all my shortcomings, and keeping in mind only those passages in the years which I have passed in Birmingham, in which, in some way or other, I have done service to the Catholic cause. This, however, I can say, that I have always wished to be doing service for the Catholic body, and it is generous in you to have taken the will for the deed.

Nothing indeed has pleased me

more on this great occasion than to know of your kind sympathy and interest in me; and I am sure I may rely on your making this clear to the gentlemen whom you represent.

I am, my dear Mr. Hardman,

Very sincerely yours in Christ,

JOHN H. NEWMAN.

CARDINAL NEWMAN.

On Monday morning, May 12, Dr. Newman went to the Palazzo della Pigna, the residence of Cardinal Howard, who had lent him his apartments to receive there the messenger from the Vatican bearing the *biglietto* from the Cardinal-Secretary of State, informing him that in a secret Consistory held that morning his Holiness had deigned to raise him to the rank of Cardinal. By eleven o'clock the rooms were crowded with English and American Catholics, ecclesiastics and laymen, as well as many members of the Roman nobility and dignitaries of the Church, assembled to witness the ceremony. Soon after midday the consistorial messenger was announced. He handed the *biglietto* to Dr. Newman, who, having broken the seal, gave it to Dr. Clifford, Bishop of Clifton, who read the contents. The messenger having then informed the newly-created Cardinal that his Holiness would receive him at the Vatican the next morning at ten o'clock to confer the *berretta* upon him, and having paid the customary compliments, his Eminence replied in what has become known as his "*Biglietto* Speech" as follows:—

Vi ringrazio, Monsignore, per la participazione che m'avete fatto dell'

alto onore che il Santo Padre si è degnato conferire sulla mia umile persona—

And, if I ask your permission to continue my address to you, not in your musical language, but in my own dear mother tongue, it is because in the latter I can better express my feelings on this most gracious announcement which you have brought to me than if I attempted what is above me.

First of all then, I am led to speak of the wonder and profound gratitude which came upon me, and which is upon me still, at the condescension and love towards me of the Holy Father in singling me out for so immense an honour. It was a great surprise. Such an elevation had never come into my thoughts, and seemed to be out of keeping with all my antecedents. I had passed through many trials, but they were over; and now the end of all things had almost come to me, and I was at peace. And was it possible that after all I had lived through so many years for this?

Nor is it easy to see how I *could* have borne so great a shock, had not the Holy Father resolved on a second

act of condescension towards me, which tempered it, and was to all who heard of it a touching evidence of his kindly and generous nature. He felt for me, and he told me the reasons why he raised me to this high position. Besides other words of encouragement, he said his act was a recognition of my zeal and good service for so many years in the Catholic cause; moreover, he judged it would give pleasure to English Catholics, and even to Protestant England, if I received some mark of his favour. After such gracious words from his Holiness, I should have been insensible and heartless if I had had scruples any longer.

This is what he had the kindness to say to me, and what could I want more? In a long course of years I have made many mistakes. I have nothing of that high perfection which belongs to the writings of Saints, *viz.*, that error cannot be found in them; but what I trust that I may claim all through what I have written, is this, —an honest intention, an absence of private ends, a temper of obedience, a willingness to be corrected, a dread of error, a desire to serve Holy Church, and, through Divine mercy, a fair

measure of success. And, I rejoice to say, to one great mischief I have from the first opposed myself. For thirty, forty, fifty years I have resisted to the best of my powers the spirit of liberalism in religion. Never did Holy Church need champions against it more sorely than now, when, alas! it is an error overspreading, as a snare, the whole earth; and on this great occasion, when it is natural for one who is in my place to look out upon the world, and upon Holy Church as in it, and upon her future, it will not, I hope, be considered out of place, if I renew the protest against it which I have made so often.

Liberalism in religion is the doctrine that there is no positive truth in religion, but that one creed is as good as another, and this is the teaching which is gaining substance and force daily. It is inconsistent with any recognition of any religion, as *true*. It teaches that all are to be tolerated, for all are matters of opinion. Revealed religion is not a truth, but a sentiment and a taste; not an objective fact, not miraculous; and it is the right of each individual to make it say just what strikes his fancy.

Devotion is not necessarily founded on faith. Men may go to Protestant Churches and to Catholic, may get good from both and belong to neither. They may fraternise together in spiritual thoughts and feelings, without having any views at all of doctrine in common, or seeing the need of them. Since, then, religion is so personal a peculiarity and so private a possession, we must of necessity ignore it in the intercourse of man with man. If a man puts on a new religion every morning, what is that to you? It is as impertinent to think about a man's religion as about his sources of income or his management of his family. Religion is in no sense the bond of society.

Hitherto the civil Power has been Christian. Even in countries separated from the Church, as in my own, the *dictum* was in force, when I was young, that: "Christianity was the law of the land". Now, everywhere that goodly framework of society, which is the creation of Christianity, is throwing off Christianity. The *dictum* to which I have referred, with a hundred others which followed upon it, is gone, or is going everywhere; and, by the end of the century, unless

the Almighty interferes, it will be *forgotten*. Hitherto, it has been considered that religion alone, with its supernatural sanctions, was strong enough to secure submission of the masses of our population to law and order; now the Philosophers and Politicians are bent on satisfying this problem without the aid of Christianity. Instead of the Church's authority and teaching, they would substitute first of all a universal and a thoroughly secular education, calculated to bring home to every individual that to be orderly, industrious, and sober, is his personal interest. Then, for great working principles to take the place of religion, for the use of the masses thus carefully educated, it provides—the broad fundamental ethical truths, of justice, benevolence, veracity, and the like; proved experience; and those natural laws which exist and act spontaneously in society, and in social matters, whether physical or psychological; for instance, in government, trade, finance, sanitary experiments, and the intercourse of nations. As to Religion, it is a private luxury, which a man may have if he will; but which of course he must pay for, and which he must not

obtrude upon others, or indulge in to their annoyance.

The general character of this great *apostasia* is one and the same everywhere; but in detail, and in character, it varies in different countries. For myself, I would rather speak of it in my own country, which I know. There, I think it threatens to have a formidable success; though it is not easy to see what will be its ultimate issue. At first sight it might be thought that Englishmen are too religious for a movement which, on the Continent, seems to be founded on infidelity; but the misfortune with us is, that, though it ends in infidelity as in other places, it does not necessarily arise out of infidelity. It must be recollected that the religious sects, which sprang up in England three centuries ago, and which are so powerful now, have ever been fiercely opposed to the Union of Church and State, and would advocate the un-Christianising of the monarchy and all that belongs to it, under the notion that such a catastrophe would make Christianity much more pure and much more powerful. Next the liberal principle is forced on us from the necessity of the case. Consider

what follows from the very fact of these many sects. They constitute the religion, it is supposed, of half the population; and, recollect, our mode of government is popular. Every dozen men taken at random whom you meet in the streets has a share in political power,—when you inquire into their forms of belief, perhaps they represent one or other of as many as seven religions; how can they possibly act together in municipal or in national matters, if each insists on the recognition of his own religious denomination? All action would be at a deadlock unless the subject of religion was ignored. We cannot help ourselves. And, thirdly, it must be borne in mind, that there is much in the liberalistic theory which is good and true; for example, not to say more, the precepts of justice, truthfulness, sobriety, self-command, benevolence, which, as I have already noted, are among its avowed principles, and the natural laws of society. It is not till we find that this array of principles is intended to supersede, to block out, religion, that we pronounce it to be evil. There never was a device of the Enemy so cleverly framed and

with such promise of success. And already it has answered to the expectations which have been formed of it. It is sweeping into its own ranks great numbers of able, earnest, virtuous men, elderly men of approved antecedents, young men with a career before them.

Such is the state of things in England, and it is well that it should be realised by all of us; but it must not be supposed for a moment that I am afraid of it. I lament it deeply, because I foresee that it may be the ruin of many souls; but I have no fear at all that it really can do aught of serious harm to the Word of God, to Holy Church, to our Almighty King, the Lion of the tribe of Judah, Faithful and True, or to His Vicar on earth. Christianity has been too often in what seemed deadly peril, that we should fear for it any new trial now. So far is certain; on the other hand, what is uncertain, and in these great contests commonly *is* uncertain, and what is commonly a great surprise, when it is witnessed, is the particular mode by which, in the event, Providence rescues and saves His elect inheritance. Sometimes our enemy is turned into a friend; sometimes he is despoiled of

that special virulence of evil which was so threatening; sometimes he falls to pieces of himself; sometimes he does just so much as is beneficial, and then is removed. Commonly the Church has nothing more to do than to go on in her own proper duties, in confidence and peace; to stand still and to see the salvation of God.

Mansueti hereditabunt terram,
Et delectabuntur in multitudine pacis.

His Eminence spoke in a strong, clear voice, and although he stood the whole time, he showed no signs of fatigue. After taking his seat, those present went up in turn to compliment him, Monsignor Stonor, at the request of Monsignor Cataldi, Master of the Ceremonies to His Holiness, presenting those with whom His Eminence was unacquainted. Among the many present were Dr. Moran, Bishop of Ossory; Monsignor Lenti, Vice-Gerent of Rome; Dr. O'Callaghan, Rector of the English College; Dr. Giles, Vice-Rector of the English College; Monsignor Kirby, Rector of the Irish College; Dr. Campbell, Rector of the Scotch College; Dr. Smith, of the Propaganda; Dr. O'Bryen; Dr. Hostlot, Rector of the American College; F. Mullooly, Prior of St. Clement's; Dr. Mazière Brady, Lady Herbert of Lea, Marchioness Ricci, Baroness Keating, Prince and Princess Giustiniani Bandini, Commendatore de Rossi, Count de Redmond, General Kanzler, Professor Blackie, Sir Hungerford Pollen, Monsignors Folicaldi, Rinaldi, de Stacpoole and others, and nearly all the English residents now in Rome, both Catholic and Protestant.

[This Reply was telegraphed to London by the correspondent of *The Times* and appeared in full in that paper the next morning. Moreover, through the kindness of Fr. Armellini, S.J., who during the night translated it into Italian, it was also given in full in the *Osservatore Romano* of the following day.]

The Presentation to Cardinal Newman of vestments, etc., etc., by the English-speaking Catholics in Rome, which took place at the English College, May 14, 1879.

[The Holy Father, among other kind attentions to the Cardinal, dispensed him from the traditional retirement observed by Cardinals at their creation, by himself arranging *impromptu* for this presentation at the English College. His kind interest extended as far as to settle the day, and the details of attendance, and of the Cardinal's dress for that day.]

At eleven o'clock on Wednesday, *May* 14, his Eminence Cardinal Newman, accompanied by Mgr. Cataldi, Master of Ceremonies to his Holiness, and the Fathers of the Birmingham Oratory who are with him, went to the English College to receive the address and the gifts of the English, Irish, Scotch and American residents in Rome. He was received at the College by Dr. O'Callaghan, the rector, Dr. Giles, the vice-rector, and Mgr. Stonor, and conducted into a large upper chamber, already crowded by ladies and gentlemen. At the further end were exposed the complete set of vestments, rich as becoming the intention, but plain in accordance with the Cardinal's desire, a cloth-of-silver cope and jewelled mitre, a Canon of the Mass book, a pectoral cross and chain, and a silver-gilt altar candlestick, for which the English-speaking Catholics at Rome have subscribed as a present to his

Eminence, together with a richly illuminated address. On each vestment was embroidered his Eminence's coat-of-arms in proper heraldic colours, with the motto "*Cor ad cor loquitur*". The Cardinal having taken his seat, with Mgr. Moran, Bishop of Ossory, Mgr. Woodlock, Bishop elect of Ardagh, Mgr. Siciliano di Rende, Archbishop of Benevento, and Mgrs. Stonor, Cataldi, and de Stacpoole on either side, Lady Herbert of Lea read the following address:—

From the English, Irish, Scotch, and American residents in Rome.

My Lord Cardinal,

We, your devoted English, Scotch, Irish, and American children at present residing in Rome, earnestly wishing to testify our deep and affectionate veneration for your Eminence's person and character, together with our hearty joy at your elevation to the Sacred Purple, venture to lay this humble offering at your feet. We feel that in making you a Cardinal the Holy Father has not only given public testimony of his appreciation of your great merits and of the value of your admirable writings in defence of God and His Church, but has also conferred the greatest possible honour on all English-speaking Catholics, who have long looked up to you as their spiritual father and their guide in the paths of holiness. We hope your Eminence will excuse the shortness and

simplicity of this Address, which is but the expression of the feeling contained in your Eminence's motto, "Heart speaking to Heart," for your Eminence has long won the first place in the hearts of all. That God may greatly prolong the years which have been so devoted to His service in the cause of truth is the earnest prayer of your Eminence's faithful and loving children.

To the English, Irish, Scotch, and American residents in Rome.

My dear Friends,

Your affectionate Address, introductory to so beautiful a present, I accept as one of those strange favours of Divine Providence which are granted to few. Most men if they do any good die without knowing it; but I call it strange that I should be kept to my present age—an age beyond the age of most men—as if in order that, in this great city, where I am personally almost unknown, I might find kind friends to meet me with an affectionate welcome and to claim me as their spiritual benefactor. The tender condescension to me of the Holy Father has elicited in my behalf, in sympathy with him, a loving

acclamation from his faithful children. My dear friends, your present, which while God gives me strength I shall avail myself of in my daily Mass, will be a continual memento in His sight both of your persons and your several intentions. When my strength fails me for that great action, then in turn I know well that I may rely on your taking up the duty and privilege of intercession, and praying for me that, with the aid of the Blessed Virgin and all saints, I may persevere in faith, hope, and charity, and in all that grace which is the life of the soul till the end comes.

A great improvement was manifested in the Cardinal's appearance since the day before yesterday.

From Fr. Weld, S.J.

San Girolamo, Fiesole, *May* 3, 1879.

My dear Lord Cardinal,

I feel that it is right that I should be the last to send my congratulations to your Eminence on occasion of the dignity which our Holy Father has conferred on you. Indeed I have felt ashamed of joining my little voice in the chorus which it has been such a real pleasure to me to hear, and in the sentiments of which I so heartily concur: but

I could not deny myself the pleasure of at least letting you hear it. Allow me then to express my very sincere joy at an event which I feel to be a source of congratulation to English Catholics for ever.

These are my simple thoughts; but I still have a simple duty to perform. It is to convey to your Eminence from our Rev. Father General, at his special request, his sincere congratulations on your elevation to the sacred dignity of Cardinal, and to express his prayer that God will preserve you yet long among us, that you may continue to serve Him by leading many souls to His love. The kindness which your Eminence has always shown to our Society is deeply appreciated by us all and most of all by him who has the interests of us all most at his heart.

With the greatest respect,

I remain your very humble and devoted servant in Christ,

A. Weld, S.J.

To Fr. Weld, S.J.

Via Sistina, Rome, *May* 19, 1879.

My dear Father Weld,

It is a great satisfaction to me to receive so kind a letter from you, and you have increased my obligation to you by adding so friendly a message from your Father General. I have always admired and honoured

your Society, though I have felt that its grandeur and force of action was so much above me.

Excuse a short letter, for I write from my bed by the help of an amanuensis.

Begging your good prayers and those of the Father General and all your Community,

I am,

Most sincerely yours,

JOHN H. CARD. NEWMAN.

THE PROCEEDINGS OF THE CATHOLIC UNION OF GREAT BRITAIN AT THE MEETINGS HELD IN FEBRUARY, MARCH, AND JUNE, 1879.

[For what took place in May, 1880, *see* pp. 262-74].

I.

The first half-yearly Meeting of the Catholic Union for the present year, 1879, was held at Willis's Rooms on Thursday, Feb. 20.

His Grace the Duke of Norfolk (President) was in the Chair; and among the members present were the Marquis of Ripon, K.G., the Lord Petre, the Rev. Dr. Laing, Col. Fletcher Gordon, and Messrs. F. R. Wegg-Prosser, S. Segrave, F. P. Round, Major Gape, T. H. Meynell, H. W. Southwell, General Allan, J. Dowling, F. H. Pownall, T. Rawlinson, F. E. Kerr, H. Stourton, Hon. F. Stonor, Thompson Cooper, E. W. J. Temple, A. Newdigate, E. B. Gudgeon, W. Smith, C. I. Manning, Chas. Goldie, Allan Roskell, S. Taprell Holland, Colonel Prendergast, Stuart Knill, M. J. Ellison, T. W. Allies, L. Biale, R. M. Carr, C. Kent, Alex. Fletcher, and B. Fitzherbert.

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Resolutions regarding the Very Rev. Dr. Newman.

His Grace said, that doubtless they had all heard that it had pleased the Holy See to offer the dignity of the Cardinalate to Dr. Newman. (Applause.) The matter had become the subject of general conversation, and had been alluded to in the newspapers. This removed one difficulty he would otherwise have felt in alluding to the subject. It was now many years since Father Newman had himself joined the Catholic communion, into which he had been the means of bringing so many other souls. There were many in that room to-day who had felt the great power of his writings and of personal intercourse with him. He was a very great champion of the Truth, ever ready to step forward to defend the Holy See and the religion of his Catholic fellow-countrymen in every way in his power. (Applause.) This high mark of recognition by the Holy See of Dr. Newman's exertions must be felt and be deeply prized by all English-speaking Catholics, and doubtless was very highly valued by Dr. Newman. He had much pleasure, therefore, in proposing the following resolutions:—

I. "That the Catholic Union of Great Britain has received with profound gratification intelligence of the desire of His Holiness Pope Leo XIII. to confer upon the Very Reverend John Henry Newman the dignity of a Cardinal of Holy Church".

II. "That the Catholic Union desires to lay before the Apostolic Throne an expression of unfeigned gratitude for the honour thus shown to one whose name is especially dear and precious to the Catholics of the British Empire, and also justly venerated and cherished

by his countrymen generally for his high moral and intellectual endowments."

III. "That the Catholic Union begs permission to congratulate Dr. Newman with the deepest reverence and regard upon this marked recognition by the Holy See of his eminent services to the Catholic Church."

IV. "That copies of these resolutions be submitted to His Holiness the Pope and to the Very Rev. Dr. Newman."

The Marquis of Ripon said that it was a source of deep gratification to himself to be permitted to second the resolution which had just been moved. His Grace had approached the consideration of these resolutions from the point of view of one who had the happiness of possessing an old Catholic name, and naturally looked upon Dr. Newman's career from a point of view somewhat different from that from which he (Lord Ripon) must approach it. For himself, he felt that in seconding the proposition, he was only discharging a deep debt of gratitude to one whose writings had been the main earthly cause of conferring upon him the greatest blessing of his life, the blessing of now being happily brought within the fold of the Catholic Church. (Cheers.) He would not go over, step by step, those services which Dr. Newman had rendered to the cause of the Catholic religion. They all knew that he was among the foremost of our living champions. They all knew the great influence which he wielded, not among Catholics alone, but among his countrymen of every creed. Therefore, it well became them who had the great privilege of claiming him pre-eminently as their own, that upon that occasion they should offer their humble expressions of deep gratitude to the Holy See, and their hearty congratulations to Dr. Newman upon an event in which every

man in that room and every Catholic throughout these realms must feel the deepest and most heartfelt interest. (Applause.)

The resolutions were carried with acclamation.

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II.

The Address to the Holy Father, embodying the Resolutions from the Catholic Union, and, with the Resolutions, submitted to His Holiness Pope Leo XIII., and to Dr. Newman :—

Beatissime Pater,

Catholica Britannorum Societas faustæ electionis Tuæ die nuper congregata valde gavisa est Sanctitati Tuæ consilium placuisse Virum venerabilem, Johannem Henricum Newman, S. T. P. ad Sacrum Cardinalium Senatum elevandi.

Sedi Apostolicæ impensas ex animo gratias agit quod tali honore Virum afficere decreverit tam Catholicis omnibus in toto quam late patet Britannorum imperio eximie carum quam ceteris quot Anglorum linguam colunt morum sanctitate ingenii excellentia insignem.

Ipsi gratulatur amorem pariter et reverentiam testatur quem Sedes Apostolica tanquam strenuum Catholicæ Ecclesiæ militem coronavit.

Studium hoc suum grati animi indicium tam Sanctitati Tuæ quam venerabili Viro nuntiari volebat.

Norfolk,

Praeses.

(Translation.

Holy Father,

The Catholic Union of Great Britain, lately assembled on the auspicious day of your election, rejoiced greatly to hear that it pleased your Holiness to raise the venerable man, Dr. John Henry Newman, to the Sacred College of Cardinals.

It desires to express to your Holiness its warm and heartfelt thanks that you have resolved to clothe with this honour a man who is not only most dear to all Catholics in the wide-spread British Empire, but esteemed by all other Englishmen for the holiness of his life, and the pre-eminence of his genius.

It would also congratulate and renew the expression of its love and reverence towards him whom the Apostolic See has crowned as an unwearied champion of the Church, and it resolved unanimously to communicate this expression of its gratitude and affection to your Holiness, and also to the venerable man whom you have thus honoured.

Norfolk,
President.

Reply by Telegram from the Pope.

To the Catholic Union, London,

Summus Pontifex libenti gratoque animo excepit gratulationes et vota istius Catholicæ Societatis et singulis sociis petitam benedictionem peramanter impertit.

Card. Nina

III.

Letter from the Duke of Norfolk to Dr. Newman with Additional Resolutions of March 11.

March 11, 1879.

My dear Dr. Newman,

I have taken a step which will not, I hope, be in any way displeasing to you. I asked ten or twelve gentlemen whom I knew to be in London to meet here to-day that we might consider the subjects of the enclosed Resolutions.

The Resolutions show the object of our meeting, and what we did when we met, and I need not therefore add anything to them, but I write at once that you may hear of the matter from me and not from any indirect source.

I ought perhaps to say that it is not proposed to publish a list of subscriptions, but I intend to put the Resolutions in the Catholic papers with a short explanatory letter from myself.

There are many, such as Lord Denbigh and my brother, whom I should have asked here to-day had they been in London.

Yours affectionately and respectfully,

Norfolk.

Resolved, upon the motion of the Marquis of Ripon, seconded by Lord Petre:—

I. "That His Holiness the Pope having intimated his intention to create the Very Rev. John Henry Newman, D.D., a Cardinal of the Holy Roman Church, a subscription be opened for the purpose of providing a fund to be presented to Dr. Newman as a mark of affection and respect".

Resolved, upon the motion of Lord Emly, seconded by Lord Walter Kerr:—

II. "That the following gentlemen taking

part in this meeting be requested to act as a Committee, with power to add to their number, for the purpose of receiving such subscription, and of taking such other action upon the occasion as may seem expedient, *viz.:* The Duke of Norfolk, E.M., the Marquis of Ripon, K.G., the Lord Petre, the Lord O'Hagan, the Lord Emly, Captain the Lord Walter Kerr, R.N., the Hon. F. Stonor, the Hon. Lewis Clifford, the Hon. J. Maxwell-Scott, Mr. W. Langdale, Mr. T. W. Allies, and Mr. W. S. Lilly".

Resolved, upon the motion of the Hon. J. Maxwell-Scott, seconded by the Hon. F. Stonor:—

III. "That his Grace the Duke of Norfolk, E.M., be requested to act as Chairman, and T. W. Allies, Esq., and W. S. Lilly, Esq., as the Joint Honorary Secretaries of the Presentation Fund Committee."

And (*March* 24) on the motion of Lord Walter Kerr, it was resolved:—

IV. "That all Catholic Peers, Baronets, and Members of the House of Commons; the Heads of Religious Houses and Colleges in Gt. Britain and Ireland; the Members of the Poor School Committee; the Professors of the Catholic University of Ireland, etc., etc., etc., be nominated Members of the Committee and invited to co-operate."

. . . . . .

[Dr. Newman could not but bear in mind the generosity of Catholics generally, in carrying him, many years before, through the very great costs of the Achilli trial. The Oxford plans, too, in the sixties, had been the occasion of great gifts. He felt that he had already received a large share of bounty, and thus, when the Resolutions, or whatever else, first brought home to him the subject of expenses, acquiescence by him in another collection presented itself to his mind as an ignoring, so to speak, of the past, a trading upon his name and fleecing of friends. "What right have I," he asked himself, "to acquiesce in such a movement on a ground purely personal to myself, and having no interests in common with Catholics generally involved

in it?" These were, however, but passing thoughts. The initial expenses of the Cardinalate are great, and in Catholic countries are usually borne by the State. He himself had not the means for them, yet to meet them would be an absolute necessity. He rightly understood the object of the originators of the Fund; he knew well the affectionate earnestness of his friends in the matter, and he could not in return, he said, be so ungracious, so ungenerous, as, even in mind to withstand them.

He had a great reluctance, however, against any collection being made, which, though in his interests, would not be immediately connected with the Cardinalate. Some such particular application of the Fund as was presently suggested led to the following letter to his friend Lord Emly, which has an interest in this connection.]

From Dr. Newman to Lord Emly.

The Oratory, Birmingham, *Mar.* 13, 1879.

My dear Emly,

The friendliness of your wish which has led to your writing to me is as great as my difficulty in complying with it. Those who originate the act in contemplation must already have their object before them in doing so. With this I should be distressed to interfere. Anything I say to you will seem officious and rude, unless you manage to use it with great delicacy.

From the Resolutions which the Duke of Norfolk has sent me, I conclude, though it is not so stated in them, that such present as shall be made me, is intended to meet my initial expenses as, for instance in fees, and those of my place and state as Cardinal. What either of these is likely to be, I am quite in the dark; and can only know, I suppose, by advice from Rome. You are quite right in saying that I wish to keep to my old ways as far as ever I am able: but I shall be very sensitive in allowing myself in habits or acts of any kind which might be charged with insensibility to so high a dignity and want of

respect towards it. This is a matter which I am very anxious to know more about.

As to my dear Oratory, I feel your kindness, but it has had great sums given it before now; and somehow I don't see that it has any claim on my friends on this occasion.

I thought the meeting well judging in proposing only to put the Resolutions, not a list of subscriptions, into the papers.

Ever affectionately yours,

JOHN H. NEWMAN.

[Besides what went on in London, meetings, as nearly as could be, concurrent, were held in Dublin, Limerick, and in the Diocese of Birmingham; the Duke of Norfolk, the Earl of Denbigh, Lord Emly, and Lord O'Hagan, each in his own sphere, promoting them. Australia, also, as soon as its distance allowed it, followed with the same almost spontaneity of co-operation in the movement, as at home. Short accounts of three of these meetings, etc., are given in their own places, pp. 244, 247, 283.]

IV.

The Annual General Meeting of the Catholic Union was held at Willis's Rooms on June 19.

His Grace the Duke of Norfolk, E.M., President, in the Chair. There was a large attendance of members, amongst whom were the Lord Petre, Vice-President, the Marquis of Ripon, K.G., the Earl of Denbigh, the Lord Herries, Sir Charles Clifford, the Hon. W. North, the Rev. Dr. Laing, the Rev. W. Tylee, the Rev. A. White, Gen. Patterson, Col. Knight, Major Trevor, Messrs. C. Langdale, Walter M. Bourke, J. R. Parkington, T. W. Allies, C. Kent, St. George Mivart, F.R.S., Alfred F. Blount, C. W. Wyatt, Lynall Thomas, Chas. Goldie, R. A. Dallas, R. Lamb, W. R. Acton, C. A. Buckler, R. M. Carr, Thompson Cooper, F.S.A., J. S. Hansom, L. H. Perry, G. Ellis, H. Lambert, F. Kerr, A. Hornyold, A. Newdigate, J. Berry, E. de-Poix, G. T. Fincham, T. Gaisford, G. H. Clifford, W. Hussey Walsh, W. Pike, T. Rawlinson, etc.

With regard to the Address to the Holy Father and the Resolutions already passed and submitted to His Holiness and to Car-

dinal Newman, his Grace the President said he had been informed by Cardinal Howard that the Holy Father expressed great pleasure on receiving the Latin translation of them, and that it was a source of great gratification to His Holiness that the act he had done in raising Dr. Newman to the Cardinalate had caused such joy and satisfaction in England. From Cardinal Newman he had received the following letter:—

To the Duke of Norfolk, E.M., President of the Catholic Union of Great Britain.

Rome, *May* 25, 1879.

My dear Duke of Norfolk,

In thanking the members of the Catholic Union for the singularly kind and opportune Address which they sent me at so full a meeting through your Grace, I ought to commence by explaining what looks like neglect in me in my having omitted to answer it sooner. But, indeed, that is far from being the true account of my silence, nor will you suppose it to be so.

In truth, at the time when the Address came to me circumstances were such that I could not, consistently with the obligation then upon me, answer it at all; and, when I was free to do so, I was setting off for Rome, and, since then, I have been

hindered by the great occasion which brought me here, and by a serious indisposition, from which I am but slowly recovering.

I call your Address an act of opportune kindness, because, by its promptness and its strength of language, it cheered and encouraged me in the dismay which had overcome me, and raised me to a self-reliance by the very assurance which it gave me of the many and zealous friends I had for my supporters. There are honours too great to bear. The members of the Catholic Union, by the manifestation of a sympathy so ready as to seem premature, did the very thing I wanted to nerve me for coming to a decision; and "a friend in need is a friend indeed".

I hope your Grace will pardon the defects of this letter in consideration of the disadvantages under which it is written; and begging you to be the medium of communicating it to the Catholic Union,

I am,

My dear Lord Duke,

Your Grace's faithful and affectionate servant in Christ,

JOHN H. CARD. NEWMAN.

[The following letter from Mr. T. W. Allies may fitly close the account of the Catholic Union proceedings of 1879, for, though the letter was written at an early date, and while the rumour of refusal of the Cardinalate was still afloat, the warm feeling, which he describes as having witnessed in the first meeting, was maintained in those which followed. For what took place in 1880, *vid.* pp. 262-83.]

LONDON, *Feb.* 20, 1879.

MY DEAR DR. NEWMAN,

I am just returned from a large meeting of the Catholic Union at which I had the extreme pleasure of hearing the Duke of Norfolk move, and Lord Ripon second, resolutions thanking the Holy Father for offering you a Cardinal's hat, and congratulating you on the offer made. If you could have witnessed the feeling which the speakers showed, and the unanimous assent with which their proposal was accepted, I am sure you would have been touched. For myself, I am thankful to have lived long enough to see that done which for twenty years I have desired to see. I have known since last May that the Duke and Lord Ripon were striving to make known to the Holy Father what was the wish of so many, and I knew that the Duke in December was the first to urge it personally to the Holy Father. But the Holy Father does not know English, and has had few opportunities of knowing our country's thought and mind. Therefore, the success of these efforts was almost beyond one's hope, and the gratification is in proportion to preceding fears.

Though you have thought fit to decline the dignity, the fact remains in all its greatness, and I can only trust that it may give you some portion of the pleasure which it gives to those whom you have helped into the Church. I heard Lord Ripon name himself as one of

those . . . But at least the remainder of your life will be crowned with this wreath laid upon it by the Sovereign Pontiff. . . .

Believe me,

Affectionately yours,

T. W. Allies.

From the Cardinal-Archbishop of Westminster and the Bishops of England.

Archbishop's House, Westminster,
May 16, 1879.

My dear Lord Cardinal,

While your Eminence was receiving at the hands of our Holy Father your Titular church of St. George in Velabro the Bishops of England were sitting together in our Annual Meeting at this house.

In their name and in my own, I write to express the joy we feel in your elevation to the Sacred College.

Your Eminence's name has been so bound up with the Catholic Church in England for the last thirty years, and we have regarded you with so true a friendship and veneration, for your many virtues, your sacerdotal example, and your signal services to the Catholic Faith, that we largely share in the consolation felt by your Eminence at this merited recognition of what is due to your life of faithful and unreserved devotion to our Divine Master. We earnestly pray that you may

be long spared to us, and that this happy event may add many consolations in the latter days allotted to your Eminence and to us.

Believe me,
My dear Lord Cardinal,
Your affectionate servant in Jesus Christ,
HENRY EDWARD CARDINAL MANNING,
Archbishop of Westminster.

From Cardinal Newman to the Cardinal-Archbishop of Westminster and the Bishops of England.

LEGHORN, *June* 5, 1879.

MY DEAR LORD CARDINAL,

I am sure I shall be pardoned by your Eminence and their Lordships present with you at the annual Episcopal meeting for my delay in replying sooner to your and their most acceptable Letter of May 16, in consideration of the serious illness which came upon me on the very day on which you wrote, and which can hardly yet be said to have left me.

Now that I am well enough to have left Rome, my first duty is to express to your Eminence both the gratification and gratitude which I felt on reading your Letter. I know well how, on becoming a Catholic thirty years and more ago, my foremost wish

was to approve myself, as to the Sovereign Pontiff, so also to the then Bishops of the Catholic body in England. I at once presented myself to them one by one, and was pleased to find the interest which they took in me. Now then, when the Bishops pay me the high honour of assuring me that for the last thirty years they and their predecessors have regarded me "with so true a friendship and veneration," I have the gratification of learning that my honest pains to please them have not been taken in vain; and I have nothing more to desire.

No such encouragement, indeed, did I need from some of their Lordships, since I made their acquaintance when they were young, almost as soon as I was received into the Catholic Church, and through that long interval they have allowed me to feel sure that they were personally attached to me; much less from your Eminence, whom I knew even in your early college days; but it is a great satisfaction to be told, and told in so formal an Address, that even when there was not such a bias in my favour, equally as when there was, I have through so many years, and under such varying circumstances, and

by such men, been so tenderly and considerately regarded.

Thanking, then, your Eminence and them with all my heart for your most gracious and most welcome congratutions, and for your good wishes in my behalf,

I am,
My dear Lord Cardinal,
Your Eminence's faithful
friend and servant,
JOHN HENRY CARDINAL NEWMAN.

June 14.—I hope you will excuse my using an amanuensis, as I have been confined to my bed for the last week.

HIS EMINENCE THE CARDINAL-ARCHBISHOP.

From the Society of St. Bede, in the Diocese of Birmingham.

April 3, 1879.

VERY REV. AND DEAR DR. NEWMAN,

We, the members of the Society of St. Bede, beg your permission to express to you our joy and our thankfulness at your elevation to the Sacred Purple.

As a voluntary society of priests of the Diocese of Birmingham, which has for its main object the encouragement of its associates in such intellectual and literary exercises as may tend to illustrate the truth and beauty of our Holy Religion,

we presume to offer, on our own behalf, our congratulations to one whose name has contributed so much to the intellectual glory of the Church of our day, and in whom we recognise one of her most gifted exponents and the most dutiful of her sons.

While venturing to congratulate you on the exalted dignity to which you have been raised, we would at the same time express our gratitude to our Most Holy Father, Pope Leo XIII., for having thus stamped with his Apostolic approval a life of such service to the cause of Christian truth as to have won for you the admiration and love of your fellow Catholics all the world over, but especially in this the land of your birth and your affection.

With feelings of the profoundest respect we beg to remain,

Very Rev. and dear Dr. Newman,

Your affectionate servants and brethren in Christ,

James O'Hanlon, Pres.; Joseph Daly, V.-P.; Thomas Scott, William Greaney, Charles Malfait, Stephen Johnson, Edward Plaetsier, Charles McCave, Abraham B. Crane, Victor Schobel, D.D., Henry B. Davies, Joseph Sweeney, H. Ignatius, D. Ryder, George Williams, Charles Ryder, Secretary.

To the Society of St. Bede in the Diocese of Birmingham.

LEGHORN, *June* 16, 1879.

MY DEAR . . . ,

It was very pleasant to me to receive the congratulations which

the members of the Bede Society addressed to me previously to my leaving England, and I am sure you will accept my apology for the delay which has taken place in my thanking you in writing, when I say that during the few days which intervened before my starting I was very busy, and I had hardly got on my journey when that illness befell me from which I am only so far recovered as to be pronounced convalescent. You are quite right in thinking that I warmly sympathise in the main object, as I understand it, of your society, and am much interested in its success. Not all priests have time to cultivate literature, but it is so great a resource to those whose pastoral occupations allow of it, and so great an instrument in their hands for the instruction and edification of the laity, that a clergy without literature is under a great disadvantage.

How eminent in literature are the great doctors of the Church, Basil, Gregory, Athanasius, Chrysostom, Augustine, Jerome, Leo. How well did Bede, your patron saint, and the Benedictines, how well did the school of Bossuet, of St. Francis de Sales, how well has the Society of Jesus

acted upon the precedent set by the age of Doctors! Your society, then, in its day and place, is following out one of the great traditions of Christianity, and this being so, it would be strange indeed if I could love the early Fathers without thinking well of literature, and wishing God-speed to those who are making it subservient to the truths of theology.

If, however, as you kindly intimate, I have had any part in leading you and your associates to recognise the desirableness, of which I have spoken, of uniting secular with religious acquirements, in that case I have a personal motive for taking an interest in the welfare of the Bede Society, which disposes me to it still more favourably.

I am, my dear . . . ,
Affectionately yours,
JOHN H. CARDINAL NEWMAN.

From the Chapter of Liverpool.

April 29, 1879.

MOST EMINENT PRINCE,

It is with no ordinary feelings of gratification that we approach your Eminence to tender the heartfelt congratulations of the Chapter of Liverpool,

on your recent elevation to a seat in the Sacred College of Cardinals.

From the county which gave birth to Cardinal Allen, we hail the accession of your Eminence to the Sacred Purple, as of one who is not unworthy to stand side by side with that illustrious man.

We can well remember the time when we heard with mingled feelings of joy and surprise that a new school of Catholic thought and Catholic teaching had arisen in the halls of Protestant Oxford, and we recognise in your Eminence the master mind of that movement. We watched with ever deepening interest the progress of your Eminence towards the Church, feeling, as we did, that your Eminence was pursuing the truth for its own sake, and that your Eminence would shrink from no sacrifice that obedience to the truth might entail.

Since the happy reception of your Eminence, we have always regarded your Eminence as a champion of the faith, ever ready at the post in times of difficulty and danger. We wish to express to your Eminence our gratitude for the many and varied writings which, surviving the occasions which called them forth will endure as imperishable monuments of English literature and Catholic learning. We sincerely rejoice that the Vicar of Christ has set his seal upon a long life of labour and sacrifice, and has marked his sense of your Eminence's

great services to the Church. by conferring upon your Eminence the highest dignity in his gift.

We are well aware that your Eminence has always preferred a hidden life, and we can enter fully into such feelings; but we also felt a desire that such services as your Eminence has rendered to the Church should be recognised in some more signal manner, and we regard the distinction which it has pleased the Holy Father to bestow upon your Eminence as the natural complement of such a life.

We can only pray that God may preserve your Eminence for years to come, for the consolation of numberless friends and the advantage of His Church.

Signed on behalf of the Chapter of Liverpool,

JOHN HENRY PROVOST FISHER,
JOHN CANON WALLWORK, Secretary.

To the Chapter of Liverpool.

LEGHORN, *June* 18, 1879.

MY DEAR PROVOST OF LIVERPOOL,

I am too deeply sensible of the honour which the Chapter of Liverpool has done me by their address of congratulation (so affectionate, if you will allow me the word, in its language and so beautiful in the form in which it has come to me), not to have felt for many weeks as a great trouble that it has remained unacknowledged.

But even before the date on which it was written, and almost until now, I have had on me an illness which has taken the shape of more than one complaint and made writing very difficult to me. Even now my medical advisers are opposed to my exerting my mind in any way; but I consider that to leave your address longer unanswered will try me more than any attempt, such as I am making now, to thank you for it.

Even at my best advantage I could not answer you to my own satisfaction, for one special reason. You have, in the course of your address, come upon a subject which touches me more than any other could do. It is indeed, as you may easily believe, most gratifying to me to be told of services I have rendered to the Catholic cause by what I have done or written since I have been a Catholic; but when you and the Canons also speak, as you do, of your taking an interest in me before I was a Catholic, in those early days at Oxford, when I had neither done nor written anything which you could approve, what does this interest taken in me suggest, though you are far from intending to imply it, but that the clergy of Liver-

pool formed a portion of those good Catholics who in that early time were aiding me with their prayers, me who knew them not?

With this consideration on my mind, what can I say in answer to you better than this—that the more you praise my attempts during these late years in behalf of Catholic truth, the more are you really contemplating the fruit of your own great charity, and that you have to thank no one for that fruit but Him who, in this instance as in so many others, is faithful to the promises He has attached to intercession.

And for me, what is left, when you praise me and speak of my services, but to keep this in mind—to recollect to whom it is I owe it under Providence that I have been brought safe within that sacred pale where alone I could do any acceptable service and deserve any true praise.

Begging you will communicate to your Canons this letter in acknowledgment of their kindness,

I am,

My dear Provost of Liverpool,

Your faithful servant in Christ,

JOHN H. CARD. NEWMAN.

From the Catholics of the Mission of Oxford.

[Not dated.]

VERY REV. SIR,

We, the Catholics of Oxford, desire to say how deeply we share in the general satisfaction at your approaching elevation to the Roman Purple.

We need not recall your relations with the University and City of Oxford in past times. They are known to the civilised world. In your recent resumption of relations with the University we rejoice.

We have then a double interest in that act of the Holy Father by which he has crowned your life and set the seal of his sanction on your labours.

In the bestowal of this signal honour and highest token of the approbation of the Vicar of Christ we recognise also the true scope and end of the great movement of which you were the chief leader.

That movement sprang from this ancient University, of old one of the glories of Catholic Christendom and the Second School of the Church. Centuries of alienation from the centre of Unity have since passed away, and now once more the wall of separation is loosened by the enrolment of another Master of Oxford in the ranks of the Sacred College.

Our joy at so auspicious and significant an event is mingled with gratitude to the Holy Father for the favour bestowed not so much on you as through

you on the Church in England, and on England itself.

Praying that you may be spared to us many years to continue your work for the glory of God, the advancement of His truth, and the good of His Church,

We remain, very Reverend Sir,

Your faithful servants in Christ,

Signed on behalf of the Meeting,

BRYAN J. STAPLETON, Chairman.

To the Catholics of the Mission of the City of Oxford.

LEGHORN, *June* 19, 1879.

DEAR MR. STAPLETON,

You and the good Catholics of Oxford will, I am sure, excuse my delay in answering your most welcome address, in consideration of the long and serious illness from which I am hardly recovered. Now that I am on the eve of continuing my journey to England, I will not start without thanking you and them for your kindness to me, and assuring you that I value it very deeply.

The name of Oxford brings with it to me associations, and raises a throng of affectionate feelings, peculiar to itself. The ashes of the mighty dead, the relics of the time

when it was Catholic, still live there, and remind us from time to time of their presence, by the effort they seem to make to throw off the superincumbent errors which have so long kept tyrannical hold of them.

The religious movement, to which you refer, was an exhibition of that latent energy, and a token of what may take place at some future day. The present spread of Liberalism may be, for what we know, another movement towards some great triumph which is to come.

Meanwhile you, the Catholics of Oxford, have a great and sacred duty in preserving the traditions of the past and handing them down for happier times.

That you may ever be prospered in this work, and increase in numbers and in zeal, is the sincere prayer of,

Sincerely yours in Christ,

John H. Card. Newman.

RETURN TO ENGLAND.

Arrival at Brighton.

His Eminence Cardinal Newman arrived in Brighton on Saturday afternoon, June 28, from the Continent, and was present on Sunday morning during the High Mass at St.

John the Baptist's in St. James's Street, though the delicate state of his health precluded him from taking part in the ceremony. His Eminence, who has been ordered to Brighton for the benefit of his health, will make a stay there, probably of three weeks' duration. He looked wonderfully well considering the attacks of illness through which he had passed. In the afternoon he most kindly drove round to the several churches in the town, and paid a visit to each of the priests attached to them.

. . . . . .

Contrary to expectation his Eminence left Brighton on Monday, for London, on his way to Birmingham. Making a break in the journey, he made an unexpected visit to the Rev. Dr. Bloxam, Rector of Upper Beeding, walking to Upper Beeding from Bramber Station. After a few hours' visit, his Eminence continued his journey to London.

Return to Birmingham.

His Eminence's Reception at the Oratory.

The Fathers of the Oratory at Edgbaston had on Tuesday July 1, the unspeakable satisfaction of welcoming home again their Father Superior, Cardinal Newman, whose journey to Rome to receive the dignity recently conferred upon him has been attended by so much anxiety and not a little peril. His Eminence arrived in Brighton on Saturday, and it was expected that he would remain there some time. On Monday, however, a telegraphic message was received at the Oratory to the effect that the Cardinal would that day proceed to London, reaching Birmingham on Tuesday morning, and that immediately upon his arrival he would take part in a thanksgiving service at the Oratory.

His Eminence had intended to sleep the preceding night in London, but owing to the influx of visitors to the Agricultural Show, there was no hotel accommodation to be obtained; he therefore pushed on to Rugby for the night. Leaving Rugby in the early morning he reached Birmingham by a quarter to eleven, and drove at once to the Oratory, where the church was already filled in every part. He was received by the Fathers of the Oratory and a number of the Catholic Clergy of the town, Fr. Austin Mills, the senior Father, receiving him with the usual ceremonies. A few prayers at the Altar followed, and then the Cardinal, being seated, addressed the congregation as near as possible in these words:—

My dear Children,

I am desirous of thanking you for the great sympathy you have shown towards me, for your congratulations, for your welcome, and for your good prayers; but I feel so very weak—for I have not recovered yet from a long illness—that I hardly know how I can be able to say ever so few words, or to express in any degree the great pleasure and gratitude to you which I feel. To come home again! In that word "home" how much is included. I know well that there is a more heroic life than a home life. We know the blessed Apostles—how they went about, and we listen to St. Paul's words—those

touching words—in which he speaks of himself and says he was an outcast. Then we know, too, our Blessed Lord—that he "had not where to lay his head". Therefore, of course, there is a higher life, a more heroic life, than that of home. But still, that is given to few. The home life—the idea of home—is consecrated to us by our patron and founder, St. Philip, for he made the idea of home the very essence of his religion and institute. We have even a great example in our Lord Himself; for though in His public ministry He had not where to lay His head, yet we know that for the first thirty years of His life He had a home, and He therefore consecrated, in a special way, the life of home. And as, indeed, Almighty God has been pleased to continue the world, not, as angels, by a separate creation of each, but by means of the Family, so it was fitting that the Congregation of St. Philip should be the ideal, the realisation of the family in its perfection, and a pattern to every family in the parish, in the town, and throughout the whole of Christendom. Therefore, I do indeed feel pleasure to come home again. Although I am not insensible of the great grace of

being in the Holy City, which is the centre of grace, nor of the immense honour which has been conferred upon me, nor of the exceeding kindness and affection to me personally of the Holy Father—I may say more than affection, for he was to me as though he had been all my life my father—to see the grace which shone from his face and spoke in his voice; yet I feel I may rejoice in coming home again—as if it were to my long home—to that home which extends to heaven, "the home of our eternity". And although there has been much of sickness, and much sadness in being prevented from enjoying the privileges of being in the Holy City, yet Almighty God has brought me home again in spite of all difficulties, fears, obstacles, troubles, and trials. I almost feared I should never come back, but God in His mercy has ordered it otherwise. And now I will ask you, my dear friends, to pray for me, that I may be as the presence of the Holy Father amongst you, and that the Holy Spirit of God may be upon this Church, upon this great city, upon its bishop, upon all its priests, upon all its inhabitants, men, women and children, and as a pledge

and beginning of it I give you my benediction.

The *Te Deum* was then sung, and thus the service ended.

From the Chapter of Nottingham.

July 7, 1879.

May it please your Eminence,

We, the Provost and Canons of the Chapter of Nottingham beg to offer your Eminence our hearty and joyous congratulations on your elevation to the high dignity of the Cardinalate. We rejoice to see in the distinguished honour thus bestowed upon your Eminence by the Holy See the appreciation of the great talents which, during a long and honoured life, your Eminence has devoted to the defence of whatever you believed to be right and just and true; and a tribute also to that universal esteem for the person and character of your Eminence, which is felt, not only by your countrymen of every rank and creed, but by the great family of the One Fold throughout the whole world.

Moreover we recognise, and desire most gratefully to acknowledge, in the enrolment of your Eminence amongst the members of the Sacred College, a fresh proof of the special love of the Holy See for our country and of its watchful solicitude for its restoration yet once again to the priceless inheritance of that One Faith

for which the children of this land have already twice been indebted to the zeal and charity of the Successors of St. Peter. May the holy purposes of the Sovereign Pontiff in behalf of our misguided country be speedily and fully realised; and may your Eminence be spared for yet many years to aid in their accomplishment by your talents, your charity, your wisdom, and your great influence.

WILLIAM PROVOST BROWNE.
JOHN CANON HARNETT, Secretary.

To the Provost of Nottingham.

THE ORATORY, *July* 11, 1879.

MY DEAR PROVOST OF NOTTINGHAM,

I hope, without my using many words, you will believe the pleasure it gave me to receive an Address of Congratulation from the Chapter of Nottingham, an address so kind both in itself and in its wording, for which I must beg of you to convey to them my most sincere thanks.

It did not need your doing me the additional honour of you and Canon Harnett becoming yourselves the bearers of it, to make me understand the warmth and depth of your goodwill towards me and your interest in me, and the consequent debt of gratitude which I owe to the Canons and

their Provost. And this debt is only increased by the considerateness for my health which has led in the event to your sending instead of bringing it to me.

Had the weather been better and my health restored, I should have welcomed thankfully an opportunity of making your personal acquaintance, and of expressing my acknowledgments by word of mouth, instead of making them by the unsatisfactory medium of writing.

I hope some such opportunity may yet occur, and am,

My dear Provost of Nottingham,
Your faithful servant in Christ,
JOHN H. CARD. NEWMAN.

From Fr. McNamara, College des Irlandais, Paris.

April 18, 1879.

DEAR DR. NEWMAN,

When you were in Dublin I had the honour of your acquaintance, and treasuring since the esteem and respect I then conceived for you I shared very largely in the widespread delight with which your elevation to the Purple has been hailed in every direction.

I take for granted you will be going to Rome soon, and I write to say that if in

passing this way you make this old abode of the Irish your hotel *en route* you would do us a great favour.

Eighteen years, you will see, have left the traces of "wear and tear" on me, but produced no change in the high esteem and profound veneration,

With which I have the honour to remain,

Your very old servant,

THOMAS MCNAMARA.

To Fr. McNamara, Irish College, Paris.

THE ORATORY, BIRMINGHAM, *July* 11, 1879.

DEAR FR. MCNAMARA,

I had left England before you wrote to me, and had not been gone many days when I was seized with the illness which has lasted till lately, and which has hindered my replying to the many kind letters which friends and strangers have sent me.

It was very kind in you inviting me to the Irish College, and I should have been very much pleased to have had an opportunity of renewing my acquaintance with you, and thanking you for your offer, though I should have been unable to accept it, as we were travelling in haste and were not above two hours in Paris.

With many sincere thanks for your congratulations, and for the kind language you use of me,

I am, dear Fr. McNamara,
Sincerely yours in Christ,
JOHN H. CARD. NEWMAN.

From St. Mary's College, Oscott, near Birmingham, to Dr. Newman.

July 12, 1879.

TO THE MOST EMINENT AND MOST REV. JOHN HENRY CARDINAL NEWMAN.

MAY IT PLEASE YOUR EMINENCE,

The event that crowns your life with an august and sacred honour has been to us, the members of St. Mary's College, Oscott, a deep source of happiness. In numbering you among the Princes of the Church, our Holy Father has given joy to all that by birth or language may claim kinship with your Eminence; and he has afforded fresh reason for the willing homage we tender you. Your voice has now for many years charmed men into listening whenever you have spoken to them of the Divine realities they are forgetting—of the Unseen presence that sheds its light upon your thought—of the aspirations that a Living Personal God alone can satisfy—of our Mighty Mother, the Holy Roman Church, whose royal claims to our allegiance, fol-

lowing the kindly light that led you on, you have acknowledged at the cost of a great renunciation.

When we recall the steadfast faith that has marked you out as a prophet to an unbelieving age, and the wide and tender sympathies that in your Eminence have transfigured zeal to the excellence of a patient all Christian love, and that speech which seems the echo of reason as it stills all discords by its apprehension of the truest harmony, we must indeed look up to you, as to one admirable in strength and gentleness, whose thought has been a consecration lifting him into a sphere apart, yet drawing him strangely closer to the affections of all.

By such rare gifts have you kindled hope in hearts that once were failing, and with loving irony have smiled away the prejudices of three hundred years.

And we cannot but remember that, more than once, your Eminence has bestowed a grace upon our College; whether at your first coming into the Church when Cardinal Wiseman presided over us; or at the Synod of Oscott in that memorable prophecy of the Second Spring that is now enshrined in our literature; or at the grave of Monsignor Weedall when we heard again those utterances that have so musically wrought upon the ear of England. We count it a privilege, that the high honour that invests your Eminence does not ask in exchange that

you should leave your English home: nor can we refrain from hoping that many outside the Church may see in the royal dye of Empire and of Martyrdom the meaning that your Eminence gave it long ago in the pulpit of St. Mary's, Oscott, may welcome and revere it as a pledge to us from Rome of Rome's unwearied love.

With deep veneration, and begging a blessing from your Eminence,

We are,

Your faithful Servants in Christ,

Signed on behalf of the Clergy and Professors,

John Hawksford, President,

Signed on behalf of the Students,

Francis E. Mostyn, Public-Man.

[The *impromptu* Reply to this Address was of some length, but not more is known of it than allows it to be said that it contained points interesting and characteristic enough to make the want of it a loss.

For the return visit to Oscott, Rosary Sunday, Oct. 5, 1879, *see* p. 224].

From Dr. Rymer for the Secular Clergy of Westminster and Southwark.

At a numerously attended meeting of the Secular Clergy Common Fund, comprising almost all the Clergy of the Dioceses of Westminster and Southwark, the following resolution was carried unanimously—

Resolved,

"That as there is no one amongst the

Clergy of Great Britain whose name we regard with greater love and veneration than that of Cardinal Newman, so is there no one at whose elevation to the Cardinalate we more greatly rejoice."

The Oratory, Birmingham, *July* 16, 1879.

My dear Dr. Rymer,

I could not desire a kinder or more acceptable expression of feeling on my behalf than is contained in the communication which you sent me from the Secular Clergy of Westminster and Southwark on the occasion which brought them together last month: and I beg of you the favour, when you have a fit opportunity, of conveying to them my great gratification at receiving it.

It is wonderful that I should be granted before the end of my days so special a consolation; and valuable as it is in itself, I see in it also a token that they do me the additional service of recollecting, as priests, how near I am to that end, and how I need their charitable prayers to prepare me for it.

I am, my dear Dr. Rymer,
Most truly yours,
John H. Cardinal Newman.

The Altar Society of the Oratory Church.

On Sat., July 19, Cardinal Newman received the ladies of the Altar Society connected with the Oratory Church, who presented him with an address of congratulation, together with a handsome throne, canopy, and carpet for the sanctuary. The address (presented by the President, Mrs. Taylor, and read by Father Thomas Pope) was as follows:—

The Address.

(*Presented July* 19, 1879.)

Dear Lord Cardinal,

We, your Eminence's devoted children in Christ, joyfully welcome you upon your return to your home among us.

During your absence, while you were receiving the highest honours from the hands of the Holy Father, those who were so fortunate as to be present with you in the Holy City could at once and in person offer their congratulations; we have had to bear the anxieties of a long separation, and a suspense in all our joy, which only your safe return could relieve.

Now that in the tender providence of God you have come safely back to us, our happiness in your exaltation by the Vicar of Christ is complete; and enjoying as we do the privilege of being employed under your direction in work for the Church of the Oratory and its Altars, we gladly avail ourselves of this opportunity

to give our united expression to our feelings of gratitude to God and to the Holy See and of profound reverence and affection for yourself.

We respectfully beg your Eminence's acceptance of the offering for the service and adornment of the Oratory Sanctuary, which, with the willing and generous aid of others, it has been our delight to prepare for the occasion of your first appearance at the Altar as a Prince of the Church; and we ask in return your blessing for ourselves and for those who are dear to us.

Mary M. Nettlefold, Constance Cosgrove, Ann Maria Hardy, Florence Taylor, Mildred Watts, Agatha Powell, Edith Powell, Mary J. Roberts, Eleanor Willson, Clare Willson, Elizabeth Taylor.

His Eminence acknowledged the presentation in graceful and appropriate terms, dwelling on the pleasure it afforded him to receive this tribute at the hands of a society in which his deceased friend the Rev. Ambrose St. John had always taken so great an interest. He then presented each of the ladies with a little souvenir of the event from a collection of objects he had brought from Rome. A pleasing feature of the meeting was the presence of about a dozen young children, daughters of the ladies of the society, carrying tributary baskets of flowers. Each child, on presenting her *corbeille*, kissed the hand of the venerable Cardinal, and received from his Eminence a religious medal.

From the Chapter of Clifton.

Bishop's House, Clifton, *July* 1, 1879.

May it please your Eminence,

We, the members of the Pro-Cathedral Church of Clifton, desire to unite our congratulations with the many others which have been so deservedly offered to you.

We cannot forget that a large number of those who composed the congregation of the church of Clifton thirty years ago owed their conversion under God's providence to your teaching and example.

We rejoice therefore that our Holy Father Pope Leo XIII., in recognition of the debt of gratitude which Catholics in this country owe your Eminence, has been graciously pleased to raise you to the dignity of a Prince of the Holy Roman Church.

Wishing that your life may be prolonged yet many years for the promotion of the great work in which you have taken so prominent a part,

We are,

Of your Eminence,

The obedient and faithful servants,

Frederick Provost Neve.

J. J. Canon Clarke, Secretary.

To Provost Neve and the Chapter of Clifton.

The Oratory, Birmingham, *July* 16, 1879.

My dear Provost Neve,

I hope you will allow me to express through you and Canon Clarke my sense of the kindness of the members of the Pro-Cathedral Church of Clifton in sending their address of congratulation on occasion of the great dignity to which His Holiness has advanced me.

To be visited with unusual honour is as great a trial as to bear reverse and disappointment, and I needed the sympathy of others, and the manifestation of that sympathy, to support me under the singular condescension which the Holy Father has shown towards me, and the unexpected favours which he has heaped upon me.

The address then of your people, as affording me this support, is most welcome to me; and, though I could have wished that my state of health and arrears of work had allowed me to answer it at an earlier date, I think I can promise that my gratitude to them will not be less enduring because the expression of it has been delayed.

But so old a friend, my dear Provost, as you, whom I have known now for more than fifty years, would, I know, forgive me and make my apologies to others, even if he thought they were needed.

I am, my dear Provost,
Affectionately yours in Jesus Christ,
JOHN H. CARDINAL NEWMAN.

THE ORATORY SCHOOL SPEECH DAY.

PRESENTATIONS AT THE ORATORY.

On Sunday morning, July 20, there was a crowded attendance at the Church of the Oratory, Edgbaston, a number of persons having come from London and elsewhere to take part in the addresses to Cardinal Newman which were to be presented in the course of that day and the next.

The Mass was sung by the Hon. Monsignor Stonor, Cardinal Newman assisting in *cappa magna*, and preaching a short sermon on a passage, from the Sermon on the Mount, included in the Gospel of the Day.

Benediction was given in the afternoon by the Cardinal, who used the mitre and crozier for the first time.

Afterwards, two presentations were made to his Eminence in the schoolroom, in the presence of a large number of persons, the first consisting of a set of High Mass vestments and cope of red cloth of gold richly embroidered with gold, given by the members of the Oratory School Society; the second, a beautiful monstrance, surrounded with ame-

thysts, presented by the mothers of the past and present pupils of the Oratory School.

Lord Edmund Talbot made the first presentation, and read the following address:—

I.

From the Oratory School Society.

To the most Eminent and most Rev. John Henry Newman, of the Oratory of St. Philip Neri, Cardinal Deacon of the Holy Roman Church of the Deaconry of St. George in Velabro, etc., etc.,

We, the members of the Oratory School Society, beg to offer to your Eminence the homage of our veneration and affection, and to congratulate you on your elevation by His Holiness Pope Leo XIII. to the rank of a Prince of the Church. Just twenty years ago you generously founded the Oratory School, and you have always cheerfully shared in the burden of toil and self-sacrifice which that act has entailed. We, on our part, gratefully acknowledge the benefits derived from the privilege of your personal influence and guidance after the wise and gentle way of St. Philip, and we ask you to accept these vestments in token of those filial sentiments of loyalty and devotion which we shall ever cherish towards you. Dear Lord Cardinal, it is the united and heartfelt prayer of us all that Almighty God may prolong your life for many years to come,

Norfolk, E. M., Wm. Bellasis, Hon. Sec.; Sherston Baker, Richard Ward, H. A. de Colyar, J. R. Weguelin, Edw. Bellasis (Bluemantle), Rodney Pope, J. Scott Stokes, Nicholas Ball, Ch. Gandolfi Hornyold, Ulric Charlton, E. Corry, Henry Edw. Wilberforce, Jos. T. Lamb, W. Oswald Charlton, C. Devaux, L. Ashton, Ch. J. Woollett, Valentine J. H. Walsh, Ch. Ernest Ashton, Ch. J. H. Pollen, Francis J. Roe, Alfred Hornyold, Wilfrid Wilberforce, Edw. Walsh, Francis Anderton, W. H. H. Kelke, Ch. A. Hoghton, Howard D. L. Galton, W. Basil Wilberforce, Stephen L. Simeon, G. W. Hoghton, Arthur Hervey, Francis Preston, Osmd. H. Molyneux Seal, G. Ruscombe Poole, S. E. Lamb, Ch. E. Wegg-Prosser, Richard G. Bellasis, Henry L. Bellasis, Francis Morgan, Stn. John Sparrow, W. J. Sparrow, W. H. Pollen, W. North, F. W. Leigh, H. A. T. Hibbert, J. J. Preston, A. Z. Palmer, Oswald Palmer, A. Morgan, W. P. Ricardo, H. O'Connor Henchy, L. E. Gould, F. Gordon-Canning, Robert G(ordon) Canning, R. J. Cantillon, Daly Murray, Francis Bacchus, J. E. Preston, Arthur Preston, W. Kane, F. Waldron, Patrick Waldron, George Talbot, Hubert Galton, J. F. Shaw, Ch. C. Shaw, W. St. L. Wheble, Edmund Talbot, J. F. Wegg-Prosser, Edmund Simeon, H. Bateman, H. N. Bethell, R. E. Froude, E. Butler-Bowdon, Henry Clutton, F. L. Prendergast, Joseph Monteith, C. A. Scott-Murray, W. B. Bingham, H. V. Higgins, C. A. Leslie, A. Corry, Ernest Charlton, H. Blount, C. O. Gould, Castlerosse, Francis J. Howard, John Northcote Bacchus.

To the Members of the Oratory School Society.

SUNDAY, *July* 20, 1879.

I thank you very much for the Address of Congratulation which you have presented to me on the great dignity to which the Holy Father has raised me. Besides the honour, he has done me this great service, that his condescension has, in God's mercy, been the means of eliciting

in my behalf so much kind sympathy, so much deep friendliness, so much sincere goodwill, of which the greater part was till now only silently cherished in the hearts of persons known and unknown to me. I do not mean to say that I did not believe in your affection for me; no, I have had many instances of it. I have rejoiced to know it, and I have been grateful to you for it; but I could not, till I read your short and simple words, realise its warmth, its depth, and (what I may call) its volume.

Your letter is the best reward, short of supernatural, for much weariness and anxiety in time past. Nothing indeed is more pleasant than the care of boys; at the same time nothing involves greater responsibility. A school such as ours is a pastoral charge of the most intimate kind. Most men agree in judging that boys, instead of remaining at home, should be under the care of others at a distance. In order to the due formation of their minds, boys need that moral and intellectual discipline which school alone can give. Their parents then make a great sacrifice, and also make an act of supreme confidence, in committing

their dear ones to strangers. You see then what has made us so anxious, sometimes too anxious—namely, our sense of the great trust committed to us by parents, and our desire to respond faithfully to the duties of that trust, as well as our love for, our interest in, our desire, if so be, to impart a blessing from above upon their children.

No other department of the pastoral office requires such sustained attention and such unwearied services. A confessor for the most part knows his penitents only in the Confessional, and perhaps does not know them by sight. A parish priest knows indeed the members of his flock individually, but he sees them only from time to time. Day schools are not schools except in school hours. But the Superiors in a school such as ours live with their pupils, and see their growth from day to day. They almost see them grow, and they are ever tenderly watching over them, that their growth may be in the right direction.

You see now why it is that the few words of your Address are so great a comfort to me. Yes—they are a definite formal answer to the

questionings, searchings of heart, and anxieties of twenty years. Of course I know that we have been wonderfully blessed in the set of boys whom we have had to work for—we have had a very good material. Also I know, when you speak so kindly of my personal influence and guidance, that this is a reference to more than myself, and that I can only occupy the second or the third place in any success which we can claim. However, if to have desired your best good, if to have prayed for it, if to have given much time and thought towards its attainment deserves your acknowledgment, and has a call on your lasting attachment, I can, without any misgiving of conscience, accept in substance of your affectionate language about me.

Before concluding my thanks, I must express my great gratification at your splendid gift of vestments, munificent in itself, and most welcome as a lasting memento of the 20th of July, 1879, and of the Address of Congratulation with which that gift was accompanied.

Yours most affectionately,

JOHN H. CARD. NEWMAN.

II.

From the Mothers of the Oratory School Boys conveying a beautiful Monstrance.

Lady Alexander Gordon-Lennox, on behalf of the parents, presented the monstrance, with the following address:—

Your Eminence,

We, the parents of those who have been and are being educated under the shadow of the Oratory, beg your Eminence's acceptance of this monstrance. We feel that it is unnecessary for us to say one word in your Eminence's praise, more particularly here at Edgbaston, where you are so much beloved; but we venture to express a hope that you will accept our offering as a mark of the great respect and admiration, the affection and gratitude we all feel towards you, as Catholics, for the great services you have rendered to the Church, and, as parents, for the character and tone with which your personal influence has invested the Oratory School. In conclusion, we pray that God may long preserve you to us, for the good of His Church and in the interest of Catholic education in England.

To the Mothers of the Oratory School Boys.

[At the request of the Cardinal a considerable portion of his reply was omitted in the newspapers of the day as being at that time too private for such circulation. It is here given in full.]

It is very difficult for me in set words to express the feelings of great gratitude and great gratification which such an Address from such persons causes me. I have spoken in the answer I have just made to our late scholars—the members of the Oratory School Society—of the feelings which parents must have when they commit their children either to strangers or to those who, at least, cannot be so near and dear to them as those parents are themselves. I recollect perfectly well enough of my own childhood to know with what pain a mother loses her children for the first time and is separated from them, not knowing for the time what may happen to them. It is, of course, an enormous gratification and a cause of thankfulness, where thanks are due, that I should be—that we should be—so kindly, considerately, and tenderly regarded as we are, and as that Address which you have read to me brings out.

Concerning our school, it may be

pleasant to you to know that the Holy Father at Rome seemed to take great interest in it without my urging it upon him. I brought before him the outline of the history of the Oratory for the last thirty years, and he showed great interest in it, and, I may say, even mastered all I said, and I could see it remained in his mind from that reference to the school which he made afterwards. I said that our great benefactor thirty years ago, Pope Pius IX., had to our great astonishment, and with that insight which a Pope has into the future, and of what is necessary for the Church, that he had—in his Brief given to me—sent the Oratory and the Fathers of the Oratory especially to the educated classes, and to what would be called the class of gentlemen. That was so far from our thought that we had turned our minds to farther, larger fields, such as any large place presented. But in the Brief he gave us he expressly said that we were sent to the more educated and cultivated classes. That, of course, was easy so far, as we could at once send a number of our body to London, and thereby could fulfil the words of the Brief. But the difficulty still existed

as to those who remained here, and how we in Birmingham, with the duties of a parish, which necessarily includes all classes of people, could devote ourselves in any way to any particular class. When I told the Holy Father that at last we had thought that by doing that which many people pressed us to do, namely, to establish a school such as we have, we should be fulfilling the Brief, His Holiness caught at the idea, mastered the idea at once, and when the time came for me and my friends the Fathers who were with me to be presented to him to take leave of him, then, though what I asked for was a blessing upon this house, and upon the house in London, he added of his own will, "And a blessing upon the school". It was a thing he singled out; and as we have been blessed by the blessing of the Holy Pope Pius IX. on the commencement of the Oratory, we may look forward to Divine aid for being guided and prospered in the time to come.

I hope you will not measure my sense of your kindness to me by the few words I have spoken, for if I attempted to express my full feelings I should have to detain you a long

time before I came to an end. But loath as I am to detain you with more words I must not conclude without offering you my best thanks for the magnificent monstrance which you and others, as mothers of our boys, have had the kindness to present me in memory of my elevation to the Sacred College, or without assuring both you who are here and those whom you represent, how acceptable to us is this token of the interest you take in the past and present of the Oratory.

J. H. Card. Newman.

Monday, July 21, was the actual Speech-Day of the school connected with the Oratory of St. Philip Neri, Edgbaston, when the prizes were distributed to the successful pupils by His Eminence Cardinal Newman. The occasion was taken advantage of to present addresses to the Cardinal, congratulating him on his elevation to the Sacred College. There was a large attendance of distinguished visitors, many of whom were present at the two Addresses on the previous day.

Amongst others were the Duke of Norfolk, the Earl of Denbigh, Lord O'Hagan, Lord Edmund Talbot, Lord Norreys, Lord and Lady Alexander Lennox, the Ladies Howard, Lady Simeon, the Hon. Mrs. Pereira, the Hon. Miss Bertie, the Hon. Monsignor Stonor, the Right Rev. Provost Croskell, V.G., the Very Rev. Canon Toole, the Misses Simeon, Mrs. and Miss Bellasis, Mr. L. B. Bowring, C.S.I. (late Chief Commissioner of Mysore), Mr. and Mrs. Eaton, Mr. and Mrs. Cary-Elwes, Messrs. Bacchus, P. Bolongaro, W. H Dixon, M. L. Yates, T. McCormick.

The proceedings commenced shortly after noon, in the schoolroom, which was well filled with the visitors and scholars. The first portion of the programme, a string quartette by Haydn, having been performed by four of the pupils—Anthony Pollen, Gervase Cary-Elwes, Cecil Cliffe, and Philip Somers-Cocks, the masters and pupils of the school then presented the Cardinal with a Congratulatory Address, which was read and presented by Anthony Pollen, the captain.

III.

From the Masters and Boys of the Oratory School.

[Delay in illuminating the Address had hindered its presentation before the Cardinal went to Rome; and, later on, uncertainty as to time was an obstacle to the substitution of one more appropriate to his return home. It is given here without any alterations made while being read.]

Very Rev. and dear Father,

We, the masters and boys of the Oratory School, whom the providence of God has placed in the home of St. Philip and under your paternal care, approach you to-day to congratulate you on the great dignity which His Holiness Pope Leo XIII. has proposed to confer on you. Many of us have been formed by your teaching, and moulded, we hope, by your example: all of us know or have heard often from others, of the wonderful way in which God's grace has, for more than thirty years, enabled you, by your writings, to defend and illustrate the Church of God: all of us are now, by a singular privilege, the children of your

house, the daily witnesses of your more private life, and the recipients of your constant teaching and guidance ; and therefore we claim a more intimate share in the joy which is so universal, when the Holy Father thus manifestly, and as it were, in the sight of the whole world, sets the Church's seal on the work of your life. This consolation is dear to our hearts, for we know that, apart from all considerations of outward rank and dignity, it must be very precious to you as the token and evidence of God's approving recognition. And we pray that the mercy of God, and St. Philip's prayers, may preserve you in health and strength for many years, to adorn and be adorned by this dignity; and that it may be but the earnest of a fuller and eternal fulfilment to you of our Divine Redeemer's promise: "Qui vicerit, faciam illum columnam in templo Dei mei, et foras non egredietur amplius".

We remain, Very Rev. and dear Father,
Your obedient and affectionate children
in Jesus Christ and St. Philip.

Richard V. Pope, Edmund H. Alleguen, N. H. Higginson, L. G. Meunier, Charles Tregenna, Heinrich Poggel, Richard Rodney Pope, Anthony Hungerford Pollen, Edgar Meynell, James H. Monahan, F. Leigh, Launcelot Pope, Charles T. Bowring, D. Ross O'Connell, Cyril S. Dean, Francis E. Canning, Francis J. Monahan, Alexander Rawlinson, Edmund Lamb, James R. O'Connell, Roger A. North, Anthony L Cliffe, Hubert F. J. Eaton, Philip A. S.-Cocks, Wilfrid J. Crewse, John E. Cliffe, George E. Pereira, William Hussey Walsh, William St. L. Saunders, Hubert Berkeley, Henry Prendergast, Cecil H. Cliffe, Wilfrid P. J. Capes, Hugo Meynell, James G. Shillingford, Philip

Joseph Pope, Arthur J. Richards, Edward T. Pereira, Robert A. Shillingford, Morgan Ross O'Connell, Theobald Mathew, Robert Ormston Eaton, Basil St. L. Gaisford, Eugene Oscar Parisot, Walter Patrick H. Walsh, John S. Bradney, Richard Scott Lamb, Henry Parisot, Edward S. Crewse, John Murray, Leo J. D. Wheble, Cosmo Gordon-Lennox, Gervase Cary-Elwes, Philip J. Gaisford, Gerald H. Monahan, D. C. Cary-Elwes, Henry Vincent Pope, Edmund M. Alleguen, Henry Vincent Leigh, Charles W. Segrave, F. Rooke Ley, Henry C. Bacchus, Gerard J. Wheble, Denis J. F. Chatto.

[It was not easy to find in a joint address a subject of genuine interest to both Masters and Schoolboys on which to found a reply. The Cardinal met the difficulty by addressing himself to the Schoolboys only.]

To the Pupils of the Oratory School.

My dear Boys,

I thank you exceedingly. I feel very deeply the kindness of the Address from you on the occasion of my elevation to the Sacred College. What has particularly struck me and touched me, as you may suppose, is your reference to me as being so well known to you. You say to me: "All are now, by a special privilege, the children of your house, the daily witnesses of your more private life, and the recipients of your constant teaching and guidance; and, therefore, you are claiming a more intimate share in the pleasure which has been so general". Now, my dear boys, I could not have anything more kindly, or which comes more home to me than

that. Of course, I am not a person who can say how much you know of me, because boys' eyes are very sharp, and they look about and see many things which others think they are not aware of. Therefore, when you tell me that you are witnesses of my more private life, and recipients of my constant teaching and guidance, I know perfectly well that I have not any direct duties towards you in the way of teaching. That shows that you must use your eyes very well, and hence my great pleasure and gratification at knowing that your sight and knowledge of me is so much in my favour, and also my pleasure in regard to the accomplishment of those objects which, of course, I have most at heart. It would be strange and shocking if I had not the greatest interest in you. Though you may not see much of me, it has been a great anxiety to fulfill those duties which I have towards you and to your predecessors. It is now twenty years since we have had the school, and we have seen the boys go out into the world. You, in your turn, will do the same, and therefore we look upon you, all of us in our place, and myself especially, with the greatest interest and with the greatest

love. Boys not only have eyes, but they have very retentive memories; and that is another pleasure which I have in reading this Address, because this day and time will be printed on your memory a long time hence. You will say: "I recollect that perfectly well; it was the day I saw Cardinal Newman there for the first time," and you will have something to tell to those after you. That, of course, is a great pleasure to me—to think that this day will be in your minds. And so again, when I look to those who have gone forward in the career of life, and see how many instances one has to look back upon, the way they have turned out, their excellence, and the way in which they fulfilled the duties of their station, and how, in respect of some of them who have been taken off by death by the will of God, what good lives they led, and how much there is to be thankful for in their career, which is now finished, —when I think of that, and think of you who are to go into the same world, and fight the same battles as they have, I have great confidence that you, beginning with such tender feelings towards your teachers and me especially, will answer all the

expectations that we have formed of you, and the wishes we have for you. I will say no more, but will thank you, and assure you that, as this day will remain in your mind, so it will remain in mine.

The Chapter of Salford and the Manchester Catholic Club then each addressed the Cardinal and received replies.

IV.

From the Chapter of Salford.

July 16, 1879.

MAY IT PLEASE YOUR EMINENCE,

The Chapter of Salford, moved by those feelings of joy which pervade the Catholic Body in these countries at the distinguished honour which it has pleased His Holiness to confer on you, present their congratulations to you on your elevation to the Princedom of the Church of Christ.

On you they have looked for years as one whom it has pleased God to make use of, in order to restore to its position in the minds of the people of England this long-depressed and long-suffering portion of the Holy Catholic Church. Won back to it by the power of its holiness, and the force of its truth, not through the advocacy or persuasion of any, we have regarded you as one whose example would be the most effective in dispelling those

hindrances to inquiry which the passions and parties of the sixteenth century had produced.

Great men have been called back in like manner in past time. Abraham Woodhead, Gregory Martin, Edmund Campion, are names to adorn the Church's annals, but their glory was in the days of the Church's sorrow. Their learning, their virtues, their zeal, were sustaining helps to the Catholics at that time. The confessor's suffering and martyr's crown was their reward; but their names perished from among their fellow-countrymen along with the national glory of the ancient Church. To you has been reserved a more peaceful time, the calm of less disturbed social elements, and the brightness of "the second spring".

For our joy it is given to you to enjoy the reputation of the learning of St. Augustine, and the rank of St. Jerome. In the fulness of our hearts we pray that, after years of health and of continued usefulness here, you may rank with them in the Church Triumphant hereafter.

On behalf of the Chapter,

Robert Croskell, Provost.
James Wilding, Secretary.

To the Chapter of Salford.

In thanking the Chapter of Salford, through you, Monsignor Cros-

kell, its Right Reverend Provost, for your most welcome congratulations on the dignity to which the Supreme Pontiff has graciously raised me, as I most heartily do, I thank you quite as much for bringing before the present hearers of your address, and before myself—as regards such success as has attended me in what I have done or have written, whether in point of influence at home or special and singular recognition on the part of the Holy Father at the centre of Catholicity—the very apposite reflection, how much I owe to the happy character of the times.

I myself thirty or forty years ago found it impossible to stem the current of popular feeling, which was adverse to me, and found that patience and waiting was all that was left for me; but what a trifle of a difficulty was this, compared with the real and terrible obstacles which confronted the Catholic champion in England in the sixteenth century! Now our enemies assail us only with gloves, not with gauntlets, and with foils with buttons on, and "words break no bones"; but three centuries ago, the weapons of controversy were of a deadly character, and how could even

the most angelic sanctity, the most profound learning, the most persuasive talent, if embodied in a Catholic controversialist, preacher, or priest, succeed against the rack, the gibbet, and the axe. How could he attain to any other issue of his labours save that of martyrdom?

Let us then, my dear Rt. Rev. Provost, derive from this meeting of brotherly love which takes place between us this day, what is indeed its true moral: that God has been very good to us, children of this poor country, that we owe Him great gratitude, and that His past mercies are an earnest to us, unless we be unfaithful, of greater mercies to come.

"The House of Aaron hath hoped in the Lord. He is their helper and protector. They that fear the Lord have hoped in the Lord: He is their helper and protector. The Lord hath been mindful of us, and hath blessed us. He hath blessed the House of Israel, He hath blessed the House of Aaron."

I am, My dear Rt. Rev. Provost,
Sincerely yours in Christ,
JOHN H. CARDINAL NEWMAN.

V.

From the Manchester Catholic Club.

May 27, 1879.

May it please your Eminence,

The members of the Manchester Catholic Club offer you a few words of congratulation on the high dignity to which the successor of St. Peter has called you.

We shall not attempt to enumerate the services which you have rendered in the years past to the cause of God and of Catholic Truth. The grateful hearts of so many who through those services now enjoy peace in the bosom of the Church, speak of them before the throne of God.

Those of us whose fathers in the days of sorrow stood true to Catholic Faith, and those who through God's mercy have been led back into the Catholic Church, have read with more than pleasure your words of veneration for the undying See of Peter, on occasion of the distinguished honour which it has conferred upon you.

We recognise with your Eminence the growing disease of the age, indifference to Divine Truth, under the name of Liberalism in Religion, and join with you in lament, and in reprobation of it.

We cannot in these words say what our hearts feel, but we sum it up in the fervent prayer that God may still give you many years to continue those good services to His Church and to human

society, which are so heartily recognised by your countrymen and by all good men throughout the world.

Signed on behalf of the members of the club,

HUMPHREY DE TRAFFORD, President.

LAWRENCE CANON TOOLE, D.D. } Vice-Presidents.
RICHARD M. WILSON, }

JAMES THORNTON, Secretary.

To the Manchester Catholic Club.

VERY REV. CANON TOOLE AND GENTLEMEN ASSOCIATED WITH HIM,

I could not desire any secular reward for such attempts as I may have made to serve the cause of Catholic Truth, more complete, and more welcome to me, than the praise which is so kindly bestowed upon me in the Address of the Manchester Catholic Club, now read to me by you as its representatives.

There is, from the nature of the case, so much imperfection in all literary productions, and so much variety of opinion, sentiment, and ethical character in any large circle of readers, that, whenever I have found it a duty to write and publish in defence of Catholic doctrine or practice, I have felt beforehand a great trepida-

tion lest I should fail in prudence, or err in statement of facts, or be careless in language; and afterwards for the same reasons I have been unable to feel any satisfaction on recurring in mind to my composition.

That what I have said might have been said better I have seen clearly enough: my own standard of excellence was sufficient to show me this; but to what positive praise it was entitled, that was for others to decide: and therefore, when good Catholics, when divines of name and authority, come forward and tell me, as you do, that what I have published has been of real service to my dear Mother, the Holy Church, it is, I cannot deny, a reassurance and gratification to me to receive such a testimony in my favour.

I thank you then heartily for your congratulations on my elevation to the dignity of Cardinal, for your generous and (I may say) affectionate reference to my controversial writings, and for your prayers in behalf of my health and continuance of life. That future is in God's hands: anyhow it is a great pleasure to think that the generation that is now passing away is leaving for that future so large, so fervent, so strong a succession of

Catholics, to hand down to posterity the sacred and glorious tradition of the One, True, Ancient Faith.

I am, my dear Very Rev. Canon and gentlemen,

Most truly yours,
JOHN H. CARDINAL NEWMAN.

In the afternoon the prizes were given and the speeches of the pupils followed, the pieces chosen consisting of two scenes from "The Cup Bearer," adapted by Cardinal Newman from Terence. The characters were sustained by Basil Gaisford, Hubert Eaton, C. Dean, Ph. Somers-Cocks, and A. Rawlinson, who exhibited thorough familiarity with the text and played their respective parts with an unusual amount of dramatic skill. In addition to this performance, an effective violin and pianoforte duet was given by Ph. Somers-Cocks and Robert Eaton.

At the conclusion of the music the Cardinal announced an addition of ten days to the holidays, and then, with his blessing to those present, the school term ended.

From the Clergy of Lancashire.

July 22, 1879.

TO HIS EMINENCE JOHN HENRY NEWMAN, CARDINAL OF ST. GEORGE IN VELABRO.

It is now fifteen years since the clergy of Lancashire had the honour to address you. It was then to thank you for your triumphant defence of the Catholic priesthood; for in repelling a

wanton attack made upon yourself you had fully vindicated the character of the whole body of the clergy. Since that time each successive year has added to the services you have rendered to the Church in England, and our gratitude to you has grown in proportion. We are well aware how averse you have ever been to outward display, but we could not but wish that those services should be acknowledged in some fitting manner. And when at length it was rumoured that the Vicar of Christ had named you for the Cardinalate, we felt that the honour had been well earned, and that our long cherished hope was being realised in the happiest form.

To a Catholic and a priest honour bestowed by the Holy Father is honour indeed; and when that dignity is the highest in his gift, and conferred upon you with every mark of delicate consideration, your friends could hardly wish for you anything greater in this life. That England, in spite of its manifold divergences in religious opinion, should be united with its children of the Old Faith, and with the whole Catholic world, in a common joy that this mark of distinction should have been conferred upon your Eminence, must needs deepen our satisfaction, as no doubt it increases yours. We can only wish for your Eminence many years of life to instruct, to charm, and to edify, with added lustre

and undiminished power, your fellow Catholics and fellow-countrymen.

Signed in behalf of our General Meeting, held at Preston on the 22nd of July, 1879.

W. Walker,
Canon of Liverpool, President.

To the Clergy of Lancashire.

(This Reply is taken from the rough copy.)

My dear Canon Walker,

It is one of the highest favours which Divine Providence can bestow upon a priest, for him to have gained the good opinion and the sympathy of his brethren. This is the thought which took possession of me, and I trust without any fault, on reading the Address, so simple, yet so strong, which you have sent me from the clergy of Lancashire.

I had not forgotten, I assure you, their generous act in 1864, when they honoured me with a like distinction; and that I should have received it twice from such a body of men is a marvel of which I may well be proud to the end of my life.

I trust, as I have said, it is not wrong thus to feel and speak. There was One, who for all her unapproach-

able sanctity and her transcendent humbleness of mind, could in her "Magnificat" rejoice in the prospect of all generations calling her blessed; and how then can it be wrong if I, on my own low level, but in her spirit, include in my supreme thankfulness, due to the Giver of all good, an exulting sense of the paternal tenderness towards me of the Sovereign Pontiff, and of the warmth of the response which your friends have made to his act in your Address of Congratulation to me.

Relying on them and on you, my dear Canon Walker, who have so long shown me such kindness, to supply for me whatever is wanting in this letter in the expression of my thanks to you all,

I am,

Your faithful and affectionate servant,

JOHN H. CARDINAL NEWMAN.

From the C. U. I. Bono Club of the Irish Catholic University.

(*Presented Wednesday, July* 23, 1879.)

MAY IT PLEASE YOUR EMINENCE,

At a time when you are receiving the congratulations of Catholics

from all parts of the world on your elevation to the dignity of Cardinal, we trust that you will not think it presumption in us to express the joy and pride with which we have heard of that elevation. The club on whose behalf we address you is formed mainly of ex-students of the Catholic University of Ireland over which you once presided, and it was founded with the object of discussing and taking action upon questions bearing on the welfare of that University. In the humble efforts which from time to time we have made for the advancement of the University education of Irish Catholics, we have found in your writings a never-failing counsel and guidance, and we therefore feel that we may with especial fitness avail ourselves of this opportunity to tender to you the expression of our gratitude, respect, and veneration.

As students of the Catholic University of Ireland, we can never forget that the "Lectures on the Scope and Nature of University Education" were delivered in our halls, and by our Rector. When you came to Ireland to undertake the Rectorship of the newly founded Catholic University, the Catholics of this country, owing to their having been for three centuries excluded from all share in the advantages of higher education, had no traditions to guide them in forming a correct estimate of what a University

ought to be. Your great work, which we may justly call our Charter, has supplied the place of those traditions, and, thanks to it, the Irish people have now realised what a true University should be, and what inestimable benefits a National Catholic University could confer upon Ireland.

It is not as Irishmen only, but also as Catholics, that we owe you gratitude for your teaching in our University. You have shown that education is a field in which both clergy and laity can work together, harmoniously and without jealousy, for a common object, and in which both have duties, and both have rights, and in establishing this, you, as it appears to us, have rendered valuable assistance to the Catholic Church in her great struggle for freedom of education throughout the world.

In one of the noblest passages in English literature you have proclaimed your sympathy with our country's past and your hope in the promise of her future. Seeking a fitting site for a University, you say of our country: "I look towards a land both old and young; old in its Christianity, young in the promise of its future; a nation which received grace before the Saxon came to Britain, and which has never quenched it; a Church which comprehends in its history the rise and fall of Canterbury and York, which Augustine and Paulinus found, and

Pole and Fisher left behind them. I contemplate a people which has had a long night and which will have an inevitable day." And you proceed to prophesy for our University a glorious destiny to be attained in the future, "when its first founders and servants are dead and gone". It is our earnest hope that you, the most illustrious of our founders, may yet live to see your prophecy at least in part fulfilled.

It was during your Rectorship that the Chair of Irish History and Archæology was founded in our University, and that a Professor of those subjects was first appointed in Ireland; and to your encouragement and practical sympathy, as warmly testified by Professor O'Curry, was due the preparation by him of those lectures on Irish History and Antiquities which are among the most honourable records of what the University has already done.

We venture to ask your acceptance of the *National Manuscripts of Ireland*, a work edited by a distinguished Irish scholar, in the hope that it may serve to remind you of the efforts which you made to foster Irish studies in our University, and that it may thus be to you a pleasing memento of your labours in an institution in which your name will ever be mentioned with veneration and love.

In conclusion, we beg to tender to you our respectful congratulations upon the

exalted dignity to which it has pleased the Holy Father to raise you, and to express our earnest hope that you may long be spared to serve the Church of which you are so illustrious an ornament.

Committee :—

George Sigerson, Joseph E. Kenny, Gerald Griffin, P. J. O'Connor, Michael Boyd, George Fottrell, jun., Charles Dawson, John Dillon.

Hon. Secs. :—

H. J. Gill, William Dillon.

To the Committee of the C. U. I. Bono Club.

July 23, 1879.

GENTLEMEN,

In thanking you for the Address of Congratulation which you have done me the honour to present me, I am led especially to express to you the pleasurable wonder I have felt on reviewing its separate portions, as they succeed one another, and on collecting my thoughts upon them; at the minute and most friendly diligence with which you have brought together and arranged before me whatever could be turned to my praise during the years in which I filled the distinguished and important post of Rector of your Catholic University.

I know well, or, if this is presumptuous to say, I sincerely believe, that a desire to serve Ireland was the rul-

ing motive of my writings and doings while I was with you. How could I have any other? What right-minded Englishman can think of this country's conduct towards you in times past without indignation, shame, and remorse? How can any such man but earnestly desire, should his duty take him to Ireland, to be able to offer to her some small service in expiation of the crimes which his own people have in former times committed there? This wish, I believe, ruled me; but that in fact I had done any great thing during my seven years there, has never come home to me, nor have I had by me any tale of efforts made or of successes gained in your behalf, such as I might produce, supposing I was asked how I had spent my time, and what I had done, while Rector of the University.

I cannot, then, deny, that, diffident as I have ever been, in retrospect of any outcome of my work in Ireland, it has been a great satisfaction to me and a great consolation to find from you and others that I have a right to think that those years were not wasted, and that the Sovereign Pontiff did not send me to Ireland for nothing.

There is another thought which your Address suggests to me, namely, that, as looking back to the years when I was in Ireland, I have, as it would seem, good hope after all that I had my share of success there, so now we must none of us be discouraged if during the twenty years which have elapsed since, we have had so many difficulties and a success not commensurate with them. The greater is a work, the longer it takes to accomplish it. *Tantæ molis erat Romanam condere gentem.* You indeed, gentlemen, are not the persons to be accused of want of courage; but zealous men, though not discouraged, may be disappointed. Let us all then recollect that our cause is sure to succeed eventually, because it is manifestly just; and next, because it has the blessing on it of the Holy See. We must be contented with small successes when we cannot secure great ones, and we shall gain our object surely, if we resign ourselves to a progress which is gradual.

JOHN HENRY CARD. NEWMAN.

ADDRESS FROM THE CATHOLIC YOUNG MEN'S SOCIETIES OF GREAT BRITAIN AT THE ORATORY, ON SUNDAY, AUGUST 3, 1879, WITH AN ACCOUNT OF THE PROCEEDINGS WHICH ACCOMPANIED THE PRESENTATION.

Cardinal Newman preached at the Church of the Oratory of St. Philip Neri, Edgbaston, yesterday morning, August 3. In the afternoon his Eminence received a deputation from forty-six branches of the Roman Catholic Young Men's Societies.

The deputation consisted of Mr. Fitzpatrick (President), Mr. T. Breen (Vice-President), and Mr. A. Quin (Hon. Secretary of the Central Council, Liverpool); Mr. Delany (President), Mr. T. Newey, jun. (Secretary), and Mr. J. Loughton, of the St. Michael's Branch, Birmingham; Messrs. Gretton, Ford, Maley, A. Trafford, Dewsbury, and Russell, of St. Peter's Branch, Birmingham; the Rev. J. Hughes, Messrs. T. W. T. Bull and P. Tierney, of St. Catherine's Branch, Birmingham; and delegates from Birkenhead, Cardiff, Chester, Cleator Moor, Coventry, Dumbarton, Dumfries, Dundee, Edinburgh, Garston, Gourock, Greenock, Hindley, Ince, Johnstone, Kilmarnock, Liscard, Liverpool (nine societies), London, Newton-le-Willows, Northampton, Ormskirk, Sheffield, Shrewsbury, Stockport, Wakefield, West Derby, Whitehaven, Wigan and Woolton.

The deputation were bearers of an illuminated Address, splendidly executed by Mr. J. O. Marples, of Liverpool.

These societies were first established in Limerick about the year 1848, by the Very Rev. Dr. O'Brien of that city, who conceived the design of establishing one vast organisation, embracing a multitude of branches, by which all might be bound in one brotherhood of feeling and affection, and might by mutual encouragement be supported and fortified against the snares and temptations to which men, and especially young men, are every day

exposed. This, then, was the plan which he carried out. "Brothers" were enrolled, meeting-rooms procured, innocent recreation and enjoyment promoted, and rules for the guidance and good conduct of the members laid down. The project worked admirably; and in the course of time Dr. O'Brien found himself founding new branches in different parts of Great Britain, one of the first established in England being St. Mary's, of Liverpool. This was inaugurated in 1853, and the Papal Indult, attaching certain privileges to the society, was read at the inauguration ceremony. The idea of making a presentation to his Eminence originated from the Central Council, and on being communicated to the Very Rev. founder was warmly commended by him. It was taken up with enthusiasm by the different branches, and it was carried out with activity and energy. Delegates from the various branches in Liverpool were deputed to make the presentation, and on Sunday the 11 o'clock train conveyed about thirty "Young Men" to Birmingham. There delegates from other towns met them, and together with the representatives from Birmingham and the neighbourhood, numbering about 100, they went to the Oratory Church. Here Benediction of the Blessed Sacrament was given by the Cardinal, and at the conclusion of the service they were taken into the reception-room. The deputation was introduced by the Rev. J. Sherlock (Chaplain of St. Michael's Branch, Birmingham), who said: My Lord Cardinal, in presenting to your Eminence the representatives present of forty-six branches of the Young Men's Societies of Great Britain, to offer you their congratulations by the presentation of a united Address, I beg leave to express my own gratification that I find myself at the head of this deputation. Just

thirty years ago—in September, 1849—in your charity, sacrificing the comforts of home, and even at the risk of life, you and your zealous Fathers came to assist me at Bilston when I was struck down by illness through excessive work in the cholera epidemic; and now, during the twenty-six years I have lived in Birmingham, I have experienced a constant series of similar favours at the hands of your Eminence and the Fathers of the Oratory. Under these circumstances it is easily seen that my gratification in joining in this demonstration is not merely to offer my congratulation at the sacred distinction won and received by your Eminence towards the close of a long and brilliant career, but that it is also an opportunity of publicly expressing my own lasting gratitude for so many favours.

His Eminence, turning to Father Sherlock, shook hands with him and said: I wish I had one-fourth of the merits you have won for yourself. It would be hard indeed if one did not in his own little way try to serve such a laborious and hard-working priest as you are. God bless you.

The President, Mr. Michael Fitzpatrick, then read the Address.

To his Eminence John Henry Cardinal Newman.

May it Please your Eminence,

On behalf of the Young Men's Societies of Great Britain, we most respectfully offer our congratulations on your entry into the Sacred College of Cardinals, and express our joy at the honour his Holiness has conferred on the English Church in selecting you for the

exalted dignity. Amidst higher duties and intellectual work, your Eminence has always shown a deep interest in the labouring class, and has ever had a kind word for the working man. We do not forget that your most brilliant lectures were delivered to working men in the Hall of the Brothers of the Little Oratory: your words have spread and have helped to lighten our toil, to instruct our minds, and to strengthen our Catholic faith and principles. Filled with gratitude for your interest in us, with esteem for your illustrious labours, and with veneration for your personal character, we welcome with delight the dignity you have received, and we pray that God may long spare you to defend and adorn the Church. Begging your Eminence's blessing, we subscribe ourselves on behalf of our respective societies,

MICHAEL FITZPATRICK, President.
THOMAS BREEN, Vice-President.
AUGUSTINE QUINN, Hon. Sec., Central Council.

Feast of St. Augustine, Apostle of England, 1879.

To the Young Men's Societies of Great Britain.

Sunday, August 3, 1879.

You must have anticipated, I am sure, Gentlemen, before I say it, what gratification I feel at the Ad-

dress which you have now presented to me on occasion of my elevation, by the condescending act of the Sovereign Pontiff, to the Sacred College of Cardinals.

It has gratified me in many ways. I feel it is a great honour to be thus singled out for special notice by a body so widely extended, and so important in its objects, so interesting to every Catholic mind, as your Society.

Next, your Address has come to me in a shape which enhances the compliment you pay me, and was sure to be most acceptable to me. Not only is the copy which you have put into my hands most beautifully illuminated, but the illuminations are made the memorials of various passages in my life past, which seem to suggest to me the careful interest and the sympathy, and, I may say, the tenderness, with which you yourselves have dwelt upon them.

And then this Address comes to me from so many. It is as strange to me as it is pleasant, to find at the Holy Father's word, and, as it were, at his signal, a host of friends starting up and gathering and thronging round about me from so many great towns, north and south, in this broad

land: whereas up to this time, widely known and highly accounted as has been your Society, for myself I never realised that there was any personal tie between you and me, or had that conscious fellowship with you which is so great a help where hearts beat in unison as being associates and companions in a great and noble cause.

Still further, you add to the gratification which I feel on other accounts by telling me that one of my books has been of use to you in your zealous efforts to defend and propagate Catholic Truth, and that, though I have not known *you*, you, on the other hand, have known *me*.

And more than this, in speaking of those lectures of mine you do not forget to notice that they come from the Oratory of St. Philip Neri, in whose house you are now assembled. I am glad to recognise with you the similarity of aims which exists in the work of our glorious Saint who lived three centuries ago in Italy, and that of the excellent Priest, who has been in this country and in these islands the founder of the Young Men's Society. And I cannot help feeling some satisfaction in observing in your Address, and, as it were, in the aspect

of your Society, certain coincidences, in themselves indeed trivial and what may be called matters of sentiment, yet to me happy accidents, as a sort of token of some subtle sympathy connecting you and the Oratory. Such, for instance, is the date which you have affixed to your address, "the Feast of St. Augustine, Apostle of England," May 26; now are you aware that May 26 is also our feast day, "the Feast of St. Philip, Apostle of Rome"? Again, I see that the anniversary of your foundation is set down as May 12; but this is a great day with St. Philip and his Roman house, as being the festival of the Oratory Saints, SS. Nereus and Achilleus, whose Church was the Titular of the celebrated Oratorian, Cardinal Baronius, the ecclesiastical historian, and one of the earliest disciples of St. Philip.

Short as your Address is, you see, it contains in its compass what has required from me many words to answer duly. Moreover, you have given me much more than an Address by coming with it yourselves, and letting us meet face to face. I have to thank you, then, for a visit as well as a beautifully embellished letter. For

all this kindness I thank you from my heart again and again.

JOHN H. CARD. NEWMAN.

After this Reply, the Deputies were introduced to the Cardinal and then returned to St. Michael's for the evening.

At St. Michael's discussions took place on matters of interest to the Societies, and a hope was strongly expressed that the gathering of members that day might be the beginning, or rather a renewal, of similar meetings. A letter, too, was read by Mr. M. Fitzpatrick from their venerable Founder, expressing his gratification at their object in coming to Birmingham. Then, speaking of the early days of the Societies, the letter continued thus: "And let me remark that at a moment of helpless exhaustion in the year 1854 there came to me, then at Manchester, words of kindness and encouragement, all unexpected and undeserved, and those words gave new life to the mission for founding the Young Men's Societies in Great Britain. Need I say the words bore the signature, J. H. Newman."

The following names were also appended to the Address:—

Birkenhead (St. Laurence's).—Andrew Nooney, President; John Hamlin, Vice-President; William Byrne, Secretary. Blackburn (St. Mary's).—William Worden, President; Rev. H. Hu. Schuergers, Vice-President; John McQuaid, Secretary. Birmingham (St. Catherine's).—Rev. James Hughes, President; T. W. T. Bull, Vice-President; P. Tierney, Secretary. Birmingham (St. Michael's).—Bernard Delany, President; John Loughton, Vice-President; Thomas Newey, Secretary. Birmingham (St. Peter's).—Joseph Brittain, President; James Ford, Vice-President; John Maley, Secretary. Cardiff (St. Peter's).—P. W. Gaffney, President; Thomas Collins, Vice-President; Eugene McCarthy, Secretary. Chester (St. Francis').—John A. Hanley, President; John V. Gahan, Vice-President; Thomas Rafferty, Secretary.

Cleator Moor (St. Bega's).—Patrick Dunn, President; Peter Jolly, Vice-President; John Kavanagh, Secretary. Coventry (St. Osburg's).—James J. Sanders, President; Philip Cox, Vice-President; John A. Kearns, Secretary. Dumbarton (St. Patrick's).—Rev. Charles Brown, President; Daniel McBride, Vice-President; Peter Logue, Secretary. Dumfries and Maxwelton (St. Joseph's).—James Carmont, President; P. Hanlon, Vice-President; Thomas King, Secretary. Liverpool (St. Anthony's).—Peter Rothwell, President; D. Grattan, Vice-President; John Birchall, Secretary. Liverpool (St. Augustine's).—William Payne, President; John Keating, Vice-President; John Shea, Secretary. Liverpool (St. Mary's).—Michael Fitzpatrick, President; Francis Barker, Vice-President; Robert Morton, Secretary. Liverpool (St. Nicholas').—J. McLaughlin, President; James Cummings, Vice-President; Henry M. Latham, Secretary. Liverpool (Our Lady of Reconciliation).—D. Finnemore, President; P. Hennessy, Vice-President; James Wade, Secretary. Liverpool (St. Patrick's).—Peter A. Traynor, President; John Henry, Vice-President; Joseph Traynor, Secretary. Liverpool (St. Sylvester's).—John S. Clarke, President; James Doyle, Vice-President; James Daly, Secretary. Dundee (St. Patrick's).—E. McGovern, President; P. McDaniel, Vice-President; F. Magee, Secretary. Edinburgh (St. Patrick's).—John Adair, President; Francis A. McIver and James Sorden, Vice-Presidents; Daniel Donworth, Secretary. Garston (St. Austin's).—Nicholas J. Walsh, President; James Hurst, Vice-President; Patrick Mulholland, Secretary. Gourock.—James Hargan, President; Patrick M. Loughlin, Vice-President; Neil Doherty, Secretary. Great Crosby.—Very Rev. Canon Wallwork, President; G. Crank, Vice-President; James Mackarell, Secretary. Greenock (St. Laurence's).—Charles Sharp, President; Bernard Duffy, Vice-President; Rev. Alexander Bisset, Secretary. Greenock (St. Mary's).—Rev. Alexander Taylor, President; Benjamin Donnolly, Vice-President; John Murphy, Secretary. Hindley (St. Benedict's).—Michael J. Ryan, President; Peter Hilton, Vice-President; Jesse Parkinson, Secretary. Ince (St. William's).—John Holland, President; Francis McAllevey, Vice-President; Daniel Cassidy, Secretary. Johnstone (St. Margaret's).—James McGrath, President; W. McGranaghan, Vice-President; Thomas Daly, Secretary. Kilmarnock (St. Joseph's).—James McMurray, President; William Callachan, Vice-President; Edward McGarvy, Secretary. Liscard (St. Albans').—John Murphy, President; John O'Connor, Vice-President; Thomas Monaghan, Secretary. Liverpool (St. Albans').—Philip Smith, President;

Charles Byrne, Vice-President; Francis Manning, Secretary. Liverpool (All Souls').—John Gould, President; Bryan Shannon, Vice-President; Patrick Kelly, Secretary. London (The English Martyrs, Tower Hill).—Stuart Knill, President; William Roadhouse, Vice-President; B. Forde, Secretary. Newton-le-Willows (St. Mary's).—John Unsworth, President; Thomas Kenny, Vice-President; Bernard Dolan, Secretary. Northampton (Our Lady Immaculate).—George Robbins, President; Bartholomew Finn, Vice-President; Charles Stokes, Secretary. Ormskirk (St. Anne's).—Patrick Melia, President; Henry Connolly, Vice-President; James Kelly, Secretary. Sheffield (St. Vincent's).—John Allen, President; Daniel O'Neil, Vice-President; John J. Hourigan, Secretary. Shrewsbury (Our Lady of Help and St. Peter of Alcantara's).—William Smart, President; William Measey, Vice-President; William L. Booth, Secretary. Stockport (St. Joseph's).—Rev. James Robinson, President; Edward North, Vice-President; Patrick Scott, Secretary. Wakefield (St. Austin's).—John Clinton, President; Sylvester Welch, Vice-President; Peter Devine, Secretary. West Derby (St. Oswald's, Old Swan).—Joseph W. Brown, President; Joseph McGrath, Vice-President; Michael Fogarty, Secretary. Whitehaven (St. Bega's).—James Rooney, President; Thomas Kearney, Vice-President; Thomas Ryan, Secretary. Wigan (St. Joseph's).—Patrick Dolan, President; Joseph Ballard, Vice-President; Patrick Cawley, Secretary. Wigan (St. Mary's).—John Hargreaves, President; Dennis McCurdy, Vice-President; John Pilling, Secretary. Wigan (St. Patrick's). Martin Maloney, President; William Tickle, Vice-President; William Paisley, Secretary. Woolton (St. Mary's).—Henry Rycroft, President; Michael Shanley, Vice-President; Patrick Hannon, Secretary.

From the Members of the Catholic Total Abstinence League of the Cross.

On Saturday afternoon, August 9, a deputation, representing the Roman Catholic Total Abstinence League of the Cross, waited upon Cardinal Newman, at the Oratory, Edgbaston. The deputation, consisting of Mr. J. J. Fitzpatrick and Councillor McArdle, of Liverpool, and some others, were bearers of

an illuminated Address to the Cardinal, which was read and presented by Mr. J. J. Fitzpatrick.

The Address.

Your Eminence,

We, the Members of the Catholic Total Abstinence League of the Cross, beg to tender you our sincerest congratulations upon the occasion of your elevation by our Holy Father Leo XIII. to the high dignity of a Prince of the Church.

It is with diffidence that we presume to address your Eminence, but we wish to embrace this opportunity to give expression to the affection and veneration with which we regard you.

We rejoice to know that one who has shed such lustre upon the sacred office of the priesthood, and who has laboured so zealously and unostentatiously to spread the light of our holy religion throughout the land should receive the high distinction of being raised to that exalted position of which you have proved yourself so worthy.

We look upon you as a distinguished champion of the faith, and we earnestly pray that you may long be spared to fulfil the important duties of your new dignity.

We ask your Eminence's blessing for ourselves and our association.

Signed on behalf of the members of the Catholic Total Abstinence League of the Cross, Liverpool, June 6, 1879,

J. J. Fitzpatrick, Hon. Sec.

To the Members of the Catholic Total Abstinence League of the Cross.

I wish I could make you a fit reply to your Address, which is so very kind to me. Your own consideration in not coming to me in greater numbers, of course, has deprived me of a great pleasure, but at the same time I do not deny that it was needed for me. I am not so strong as I ought to be. If I were I could hope to express in better terms than I shall be able to do my feelings for so very kind and so great a compliment; for a great compliment it is. I look upon you as a remarkable body—in its spirit almost a Religious body—for you have upon you a certain Religious character from the special obligation under which the members of your association lie. We all know in its beginning what a great blessing attended your Founder, Father Mathew, as we believe, from above; and how great a name and reputation, considered only in a secular point of view, attaches to your Society. It began with the sanction of Holy Church, in consequence of the extraordinary zeal of one who was without any powers of this world to aid him making his way by the earnestness of

his purpose and the force of truth. We know what great results followed from his exertions, and as it was at the beginning so it has gone on. Your League in Liverpool has attracted the reverence even of those who are not Catholics from the charitable purpose in which it originated, and from the number of its members who, in a spirit of self-sacrifice, have joined it in order to encourage others who required a restraint which was not needed for themselves. Besides that, it is so singularly contrasted with the secular schemes and institutions with the same object which are external to the Church. Moreover, it is specially recommended to myself from the circumstance of the excellent priest who is, I believe, at the head of your association in Liverpool. I saw much of him years ago, and I know what a devoted servant of God he is, and how he has laid himself out for great works and has done great things. At the time I knew him he was employed in Hope Street in such good works towards young men as characterise our own Oratory, and he was kind enough to receive me and to pay me the great compliment of asking me to deliver certain

ectures in his Institute. Since that time I have not been in the way of seeing or hearing much of him; but I know, as I have already said, how zealously he has worked all along. He is one of those priests—one of those many priests—whom one looks up to with great admiration, and I hope you will carry back my thanks, not only to your whole body, but especially to him, for the great honour which he has done me on this occasion. I do not know what more I have to say; I wish I could say more to show you the heartfelt satisfaction and gratification I feel at this Address, and, not in the least measure, for the trouble which you yourselves, gentlemen, have taken in bringing it to me in person.

The deputation afterwards dined with the Cardinal.

Address from the Catholics belonging to the Oratory Mission.

On Sunday afternoon, August 10, some 200 members of the congregation of the Church of the Oratory of St. Philip Neri, Edgbaston, presented Cardinal Newman with an Address of Congratulation on his elevation to the Cardinalate. His Eminence, who was accompanied by the Fathers of the Oratory, re-

ceived the members of his flock in the school dining-room. The Address, which was signed by between 1100 and 1200 persons, was very beautifully illuminated, and the title page bore an exceedingly chaste mediæval design, composed of the hats and mottoes of the seven members of the Oratory who have been made Cardinals, and St. Philip Neri in the centre.

VERY REV. AND DEAR FATHER,

Whilst the announcement of the intention of the Sovereign Pontiff to confer upon you the high dignity of the Cardinalate has caused universal rejoicing, and addresses of congratulations are being presented to you from all parts, we, the members of the congregation of the Church of the Oratory, who have had the especial privilege of living near you, and of seeing and hearing you almost daily, feel that we should not remain silent.

Not that we fear you would doubt our sharing in the general joy, but that we wish to take advantage of so fitting a time to express in this formal manner our respectful and grateful affection towards yourself as the "Father of the Oratory".

Leaving others to speak of your valiant championship of the Faith, your labours for Christian Education, your writings in poetry and prose, we come to you simply as spiritual children of Saint Philip to his representative, with our offerings of heartfelt congratulation, that (despite your sensitive shrinking from praise or distinc-

tion) the Holy Father has thus graciously crowned your long fight for truth with additional honour.

Praying God to grant that we may listen to your voice yet many years,

Your devoted children of the Oratorian Church, Edgbaston, Birmingham.

Easter,* A.D. 1879.

To the Catholics belonging to the Oratory Mission.

August 10, 1879.

You are quite right, my dear children, in saying that no words of yours were necessary to make me quite sure of the affectionate satisfaction you have felt from the first, from last Lent, on hearing of the great honour which the Holy Father has condescended to confer upon me. Yet, in spite of being certain of this, it is very pleasant to me to hear this declared in my ears and before my face in the warm language of the Address of Congratulation which you have now presented to me. There is only one drawback to my gratification, and that is my consciousness that I am not quite deserving of that full praise which your

* The Address was in course of signature before the Cardinal went to Rome.

kind hearts are so ready to give me. Such praise from his people is the best earthly reward which a parish priest can receive, and as far as I have a claim to it I gladly and thankfully accept it from you. But a good part of it is far more due to others than to me, as I know well, and ever bear in mind. Not as if I thought for a moment that you any more than I forgot to honour with your truest regard and observance in your most affectionate memory those good fathers, the living and the dead, who during my time here have acted for and instead of me towards you, in bearing "the burden of the day and the heats," in tending the sick, ministering to the poor, teaching the children, and serving all classes in our mission; but I feel, though you have never given to them less than their due, that you give me, on the other hand, more than mine; and that though they do not lose, still I have been a great gainer by that reflection of their light, by that abundance of their good works which was not mine at all. However, it is so pleasant to me to receive your acknowledgments that I shall not make any great effort to disclaim them. This for past years. As to the time

to come, though I cannot know how much of life and strength remains in me, I am glad to say that, be it more or less, the Holy Father, in his loving consideration for you and for me, expressed to me in my first audience his wish that I should not separate myself from my old duties and responsibilities here in consequence of my promotion to the Sacred College, and thus it is a great consolation to me to know, as far as we can know the future, that I shall be here just as I was to the end, and shall die as I have lived—the Father of the Oratory and the priest and pastor of the Oratory Mission. May God bless us and guide us, defend and protect all of us, now and henceforth unto the end.

FIVE ADDRESSES PRESENTED ON THE FEAST OF THE ASSUMPTION OF THE BLESSED VIRGIN MARY, 1879.

Yesterday, August 15, the Feast of the Assumption of the Blessed Virgin Mary, five Addresses were presented to Cardinal Newman congratulating him on his elevation to the Sacred College. The presentations were made in the School Refectory of the Oratory, where, amongst the persons present, most of whom had come to Birmingham for the purpose, were :—

The Duke of Norfolk, the Marquis of Ripon, Lord O'Hagan, Captain Lord Walter Kerr, Sir Rowland Blennerhasset, Sir Charles Clifford, General Patterson, Major Gape, Monsignor Clarke (Clifton), Canons Chapman (Birkenhead), Tasker, McKenna, Johnson (Nottingham), Longman; Messrs. Basil Fitzherbert, Allies, W. S. Lilly, E. Lucas, Mr. Casworth (Mayor of Louth), A. Feeney, Clifford, etc., etc.

The first of the Addresses was read and presented by the Duke of Norfolk.

I.

From the Catholics of England, Ireland, and Scotland.

May it please your Eminence,

We, the Catholics of England, Ireland, and Scotland, who may claim also to represent those of the whole British Empire, unite in offering to you this tribute of our affection and our respect upon your elevation to the rank of Cardinal by the voice of our common Father, Leo XIII. We salute you as henceforth a chosen Counsellor of our Mother, the Holy Roman Church. Bear with us if we attempt to enumerate some special reasons in the past course of your life for which the Holy Father may have thought fit to set upon it this seal of his approval.

In the first portion of your life, reaching to full middle age, we find you the chief thinker and the great writer of a movement in the bosom of the Anglican Church which has led to momentous results. In a series of sermons, tracts, and

controversial works, you did all that genius armed with learning and dialectic skill could do, to defend the religious community in which you had been nurtured. Compelled by the inward progress of conviction to surrender that defence, you had attained at the moment of your conversion to the Catholic faith a position as a Preacher, a Writer, and a Controversialist, and you wielded a personal influence over the minds of men, such as, in the opinion of your countrymen, had never been reached by any minister of any rank in the Established Church during the three centuries of its existence. The effect of twelve years of unexampled work as its defender, terminated by your conversion, was to impress upon thinking minds, even though they did not follow you in your submission to the Catholic Church, the conviction that the system which you had left could never again be defended upon the principle of authority. It was a great example, the force of which all felt could never be exceeded. It needed the united gifts of nature and grace, matured in a life of piety, to bridge the chasm of ignorance, of calumny, and of antipathy, which then divided Englishmen from the Church, and in you the work was done by the Providence of God.

A generation has now passed since that event without diminishing its effect. To the large number of writings produced

before your conversion you have added proofs of incomparable ability in defence of the position of Catholics in this country and in the world, in removal of difficulties impeding submission to the Church, in illustration of the Idea and Work of a Catholic university, in exhibiting the true development of Christian doctrine as contrasted with its corruption, in maintaining the foundation of certitude and setting forth true principles of philosophy, in historical treatises showing a vast power of philosophical induction, in sermons, and in many other writings. Even the poet's glory is not wanting, for in a single drama you have expressed the condition of departed spirits, in language which unites the depths of Catholic tenderness with the severest accuracy of doctrine, upon a subject singularly darkened by misapprehensions in the minds of our countrymen.

Thus it has happened that, after being invested by the Holy Father, Pius IX. of glorious memory, with the charge of introducing into our country the rule and institute of St. Philip, when at the call of the same Holy Pontiff you had given seven years to found the great work of a Catholic university in a land renowned of old for the thirst of its children after knowledge, the piety of its teachers and the science of its saints, while withdrawn again from public gaze in the interior life of a religious house, from

the bosom of which you directed a practical example of the higher education, your influence has been felt over the whole mind of clergy and laity. And further, though we may not penetrate the veil which covers the secret recesses of conscience, we cannot be ignorant that during this whole generation those who have been perplexed in their efforts to escape from the meshes of heresy and schism have largely recurred to you for the solution of their difficulties. It may never be disclosed to the world to how many minds, whether by word of mouth or by correspondence, you have been a guide and support, enabling them to reach the haven of safety. The favourite charges of ignorance and deception fell to the ground before one whose career had shown a choice proof of human knowledge, and a choice example of self-sacrifice. You have indeed lain hid so far as you could, but you have been counted upon by all as a force in reserve upon which in any moment of danger they could draw for the most temperate and therefore the ablest defence of the Catholic cause.

That cause embraces two chief regions, that of Christian doctrine and practice properly so called, and that of Christian life in its relation to the natural duties of the citizen. To illustrate the first you have called in the power of a Theologian, Philosopher, Historian, Preacher, and

Poet, throwing over your work in every domain the light of genius, to glorify that Sacred Mother of all living into whose bosom in the maturity of human judgment you had fled for refuge. It has been your prime effort to communicate to others the blessing you had received yourself, leading them to acknowledge the maternity of the Church of God by the greatest deference, the most gentle submission, a spontaneous tenderness of loyalty to the spiritual authority in your own conduct, which has been the mark of your life, and by virtue of which intellect has found its fullest force in humility.

With regard to the position of Catholics as members of the great spiritual kingdom in reference to the temporal State in which they may be cast, it is fresh in our remembrance that when the decree of the Vatican Council defining the Infallibility of the Supreme Pontiff was called in question, and an attack upon the loyalty of Catholics to their Sovereign grounded upon that decree, you responded to a general call that you should take up our defence, and in a short treatise, grasping all the bearings of a delicate and complex subject, you satisfied the utmost demand of an over-excited public opinion; you even turned it in our favour; you spoke, and the impeachment of our loyalty fell to the ground, and we stood acquitted and justified.

In congratulating ourselves upon the dignity which the Sovereign Pontiff has now bestowed upon you, we gather together these five characters of your long and eventful life, rejoicing that its last period, which we pray may be for many years, will be spent in special ministry to the Chair of Peter, beside which Doctorship has ever found its security, Piety its support, Genius its crown, and Charity its reward.

NORFOLK, E. M., Chairman.

T. W. ALLIES, W. S. LILLY,
Hon. Secs. of the Presentation Fund Committee.

To the Catholics of England, Scotland, and Ireland.

MY LORDS, GENTLEMEN, MY DEAR FRIENDS,

Next to my promotion by the wonderful condescension of the Holy Father to a seat in the Sacred College, I cannot receive a greater honour, than, on occasion of it, to be congratulated, as I now have been, by Gentlemen, who are not only of the highest social and personal importance, viewed in themselves, but who come to me as in some sort representatives of the Catholics of these

Islands, nay of the wide British Empire.

Nor do you merely come to me on *occasion* of my elevation, but with the purpose, or at least with the effect, of co-operating with his Holiness in his act of grace towards me, and of making it less out of keeping, in the imagination of the outer world, with the course and circumstances of my life hitherto, and the associations attendant upon it. In this respect I conceive your Address to have a meaning and an impressiveness of its own, distinct from those other congratulations, more private, most touching and most welcome that have been made to me, and it is thus that I explain to myself the strength of your language about me, as it occurs in the course of it. For, used though it be in perfect sincerity and simple affection, I never will believe that such a glowing panegyric as you have bestowed upon me was written for my sake only, and not rather intended as an expression of the mind of English-speaking Catholics for the benefit of those multitudes who are not Catholics, and as a support thereby to me in my new dignity which is as really necessary for me, though in a different way, as those

contributions of material help with which also you are so liberally supplying me.

I accept then your word and your deed as acts of loyalty and devotion to the Holy Father himself, and I return you thanks in, I may say, his name, both for your munificence and for your eloquent praise of me.

This your double gift, for so I must consider it, I conceive to be an offering from you to the Sovereign Pontiff, to the Holy Roman Church, to the Sacred College, and lastly to the Cardinal Deacon of the Title of St. George; but still I should have very little heart, unless I also viewed it as a kindness personal to myself. Yes, of course it is personal, for the very reason that it is intended to enable me to be something more than what I am in my own person. A certain temporal *status*, a certain wide repute are necessary, or at least desirable, for the fulfilment of the duties to which in the sight of the Holy Father I have pledged myself. Among the obligations of a Cardinal I am pledged never to let my high dignity suffer in the eyes of men by fault of mine, never to forget what I have been made and whom I represent; and, if

there is a man who more required the support of others in satisfying duties for which he was not born, and in making himself more than himself, surely it is I.

The Holy Father, the Hierarchy, the whole of Catholic Christendom form, not only a spiritual, but a visible body; and as being a visible, they are necessarily a political body. They become, and cannot but become, a temporal polity, and that temporal aspect of the Church is brought out most prominently and impressively, and claims and commands the attention of the world most forcibly, in the Pope and his Court, in his Basilicas, Palaces, and other Establishments at Rome. It is an aspect rich in pomp and circumstance, in solemn ceremony, and in observances sacred from an antiquity beyond memory. He himself can only be in one place, but his Cardinals, so far as he does not require their presence around him, represent him in all parts of the civilised world, and carry with them great historical associations, and are a living memento of the Church's unity, such as has no parallel in any other polity. They are the Princes of an Ecumeni-

cal Empire. The great prophecies in behalf of the Church are in them strikingly fulfilled, that "the Lord's House should be exalted above all the hills," and that "Instead of thy fathers sons are born to thee, whom thou shalt make princes over all the earth". I am not speaking of temporal dominion, but of temporal pre-eminence and authority, of a moral and social power, of a visible grandeur, which even those who do not acknowledge it, feel and bow before.

You, my dear Friends, have understood this; you have understood, better than I, what a Cardinal ought to be, and what I am not, my greatness of position and my wants. You, instead of me and for me have (in St. Paul's words) "glorified my office". You are enabling me to bear a noble burden nobly. I trust I never may disappoint you or forfeit your sympathy, but, as long as life lasts, may be faithful to the new duties which, by a surprising disposition of Providence, have been suddenly allotted to me.

JOHN HENRY CARDINAL NEWMAN.

The Assumption, 1879.

The Cardinal having concluded his reply Lord O'Hagan said: "I venture to address

one word to your Eminence in relation to the Catholics of Ireland. They will re-echo with full cordiality the praise and homage which has been offered to you in an Address worthily representing multitudes of the Catholics of the three kingdoms. But they have special relations to your Eminence. They remember with pride the long years of your sojourn amongst them. They have enduring gratitude for the great benefits you have conferred upon their country, and will desire, when your Eminence grants them the opportunity, to testify, substantively and for themselves, the admiration, reverence, and affection, in which they hold you." Cardinal Newman said: "I can only trust to you, my lord, and to those whom you represent, that you will make up for my deficiencies, and supply the expressions of gratitude and of those deep feelings which your Address to me has inspired". (*See* pp. 201, 232, 252.)

II.

From the Catholic Poor School Committee.

(*Read and Presented by the Marquis of Ripon as Chairman of the Committee.*)

May it please your Eminence,

The Catholic Poor School Committee of Great Britain desires with one voice to express its joy at your elevation to the dignity of Cardinal, and at the same time to render public thanks to His Holiness Leo XIII. for the honour which by this choice he has conferred not only upon the Catholics of the Empire, but, as it may with confidence say, upon the nation itself. So many-sided has been the

intellectual energy of your life, and in so many directions has its moral force pervaded the minds of men, that we shrink from the attempt to describe it, and would rather seek to discern that which has made it a consistent whole as well as a uniform advance from the beginning. We seem to see that, filled from the first with the sense of that most close and tender relation in which the Creator and the soul that He has created stand to each other, you felt a passionate love of God, and the desire to devote every faculty and act to His glory and the furtherance of His kingdom upon earth. Thus the thirst for truth and the aspiration of piety sprang up together and strengthened each other, and no suffering deterred you from their crowning act of submission to the Catholic Church by entrance into her communion. In such a course may we not see a connection, at least, with the purpose for which our Committee exists? It was founded to unite clergy and laity in the work of educating the mass of the people so that religious and secular knowledge and practice might be joined together in the nurture of the child. Thus it may be said to represent in the lowest part of the social scale that of which your life has been the typical example in the highest, the union of Reason with Faith, of Knowledge with Religion, of Genius with Piety. You dedicated seven years of your

life to carry out in Ireland a great design of the Holy See, the blending the profession of the true faith with the acquisition of all human science and culture; and as a result you have embodied in enduring works the Idea of a Catholic University. You have given thrice as many years in England, both time and thought without grudge, to the formation of a School which should cause the best tradition of English life to flourish upon the rich soil of the faith. For this end you made it a home in St. Philip's own house, taking it, so to say, into your heart. It is the aim of this Committee to do for the labouring classes, so far as the necessity of that labour allows, what in these two great instances you sought to accomplish for those who, having by the gift of Providence leisure to acquire learning, ought to expend both for the good of others. Permit, then, the Committee to select out of the many works of your life this one of Education, and on this ground especially to delight in the honour with which the Holy See—in whose mission to the world is included the union of Christian faith with human knowledge—has thought fit to crown a life from its beginning instinct with the desire to spread the kingdom of God among men, illumined throughout by the gift of genius, above all made fruitful by sacrifice.

Ripon, Chairman.

Thos. Wm. Allies, Secretary.

To the Members of the Catholic Poor School Committee.

My dear Friends,

In returning to you my warmest and most hearty thanks for an Address conceived in the language of personal friendship rather than a formal tender of Congratulations on my recent elevation, I must express my especial pleasure on finding that the main view of my life, which you select for notice, is just that which I should wish you to fix upon, and should wish it for the same reason as has actuated you in selecting it, namely, because it brings you and myself together as associates in a common cause—the cause of Catholic Education.

To be honest, I do not deny that I could have wished you, in some things which you have said of me, to have less indulged your affectionate regard for me (I must venture on this phrase), and to have been more measured in language, which cannot indeed pain me, because it is so genuine and earnest; but I prefer to dwell on that portion of your Address which leads me to feel the pride and joy of fellowship with you in a great work,

and lets me with a safe conscience allow you to speak well of me; nay, to allow myself even to open my own mind and, indirectly heighten your praise of me.

It is indeed a satisfaction to me to believe, that in my time, with whatever shortcomings, I have done something for the great work of Education; and it is a second satisfaction, that, whereas the cause of Education has so long ago brought you into one body, you, whose interest in it is sure to have kept your eyes open to its fortunes, are able, after all disappointments, to pronounce, at the end of many years, that my endeavours have, in your judgment, had their measure of success.

The Committee for the Poor Schools has existed now for thirty-two years, and two-thirds of its members are laymen. I too, long before I was a Catholic Priest, set myself to the work of making, as the School, so also the Lecture-room, Christian; and that work engages me still. I have ever joined together faith and knowledge, and considered engagements in educational work a special pastoral office. Thus, without knowing you, and without your religious advantages,

I have, in spirit and in fact, ever associated myself with you.

When I was Public Tutor of my College at Oxford, I maintained, even fiercely, that my employment was distinctly pastoral. I considered that, by the Statutes of the University, a Tutor's profession was of a religious nature. I never would allow that, in teaching the classics, I was absolved from carrying on, by means of them, in the minds of my pupils, an ethical training. I considered a College Tutor to have the care of souls, and before I accepted the office I wrote down a private memorandum, that, supposing I could not carry out this view of it, the question would arise whether I could continue to hold it.

To this principle I have been faithful through my life. It has been my defence to myself, since my Ordination to the Priesthood, for not having given myself to direct parochial duties, and for having allowed myself in a wide range of secular reading and thought, and of literary work. And, now, at the end of my time, it is a consolation to me to be able to hope, if I dare rely upon results, that I have not been mistaken. I trust that I may, without presumption or arro-

gance, accept this surprising act of the Sovereign Pontiff towards me, and the general gratification which has followed upon it, as a favour given me from above.

His Holiness, when he first told me what was in prospect for me, sent me word that he meant this honour to be "a public and solemn testimony" of his approbation; also that he gave it in order to give pleasure to Catholics and to my countrymen. Is not this a recognition of my past life almost too great for a man, and suggesting to him the "*Nunc Dimittis*" of the aged saint? Only do you pray for me, my dear Friends, that, by having a reward here, I may not lose the better one hereafter.

JOHN H. CARDINAL NEWMAN.

The Assumption, 1879.

III.

From the Academia of the Catholic Religion.

(*Read and Presented by Mr. Edward Lucas.*)

MAY IT PLEASE YOUR EMINENCE,

The Academia of the Catholic Religion had the honour to count you amongst its earliest members. It hails with profound gratitude to his Holiness

Leo XIII. your exaltation to the rank of Cardinal of the Holy Roman Church. The gifts of a Theologian, a Philosopher, an Historian, a Preacher, and a Poet, shed upon a single life a lustre seldom equalled: but it has been your merit to exert these varied gifts in the noblest of causes. The powers which, when bestowed singly, others have so often misspent in the propagation of error, you have used collectively, first in the pursuit and then in the companionship of truth. It was indeed given to you in the earlier half of your life to stir the heart and mind of a great people in a degree which is the lot of few in any age: in the later and happier period of it he who was already an unrivalled Master of English language and Leader of English thought became likewise an unsurpassed Exponent of Catholic doctrine, a victorious Defender of Catholic loyalty. Then these most precious gifts of intellect, the preacher's knowledge of the heart, the historian's knowledge of the race, the insight of proportion and cohesion in doctrines, whether natural or revealed, a power of illustration which arrayed sacred truth in the fairest garb, a style the mirror of exact and lucid thought, were seen to be but the outward ornaments of a life hallowed by sacrifice. That *Loss and Gain* at the central point of your course added ten-fold weight to the natural vigour of thought, and wisdom matured by suffering was the most elo-

quent of teachers. You went to the centre of Christendom—to Peter, from whom its unity springs—and, as a true son of St. Philip, brought back with his habit a filial love of Rome, and caught by inheritance from that Father the secret of her Catacombs and the glory of her Basilicas. Such an one is fitted to be a Counsellor equally of the suffering as of the conquering Church. Therefore we do heartfelt homage to the choice of a great Pontiff, who, in exerting his own judgment, has divined our desire: and we pray that you, who are elected to be a Member of the Church's Sacred Senate at a time full of danger and difficulty, may for many years be preserved to dedicate to the special service of the Holy See the experience of a great and long life rich in labours and sufferings, a life which seems to culminate in its beauty and radiance as it advances to its rest and its reward.

HENRY EDWARD, Card. Archbishop of Westminster, President.

EDWARD LUCAS, Secretary.

To the Academia of the Catholic Religion.

I offer my best thanks to the members of the Academia for the honour and the kindness they have done me by the Address which has now been presented to me, and for

the warmth of the language with which their Congratulations have been expressed.

Also I feel much gratified by their high estimate of the value of what I have written, of its literary merits, and of the service it has been to the interests of Religion.

Such praise comes with especial force and effect from the Members of an Academia; for such a body, whatever be its particular scope and subject-matter, still is ever, I conceive, in name and in office, a literary, or at least an intellectual, body; and therefore I naturally feel it as a high compliment to me, that my various writings should receive the approbation of men whose very function, as belonging to it, is to be critical.

However, I do not, I must not, forget, that whatever presents itself for critical examination admits of being regarded under distinct, nay, contrary aspects; and, while I welcome your account of me as expressive of your good-will and true respect for me, which claims my best acknowledgments, I shrink from taking it as representative of the judgment of the world about me, or of its intellectual circles either; and for this plain

reason, because even I myself, who am not likely to be unjust to myself, have ever seen myself in colours less favourable to my self-love, to my powers and to my works, than those in which you have arrayed me; and hence I cannot allow myself to bask pleasantly in the sunshine of your praises, lest I lose something of that sobriety and balance of mind, which it is a first duty jealously to maintain.

In fact, the point which you are so good as to insist upon, as if in my favour, has always been a sore point with me, and has suggested uncomfortable thoughts. A man must be very much out of the common to deserve the five great names with which you honour me; and for myself, certainly, when I have reflected from time to time on the fact of the variety of subjects on which I have written, it has commonly been whispered in my ear, "To be various is to be superficial".

I have not indeed blamed myself for a variety of work, which could not be avoided. I have written according to the occasion, when there was a call on me to write; seldom have I written without call, but I have ever felt it to be an unpleasant

necessity, and I have envied those who have been able to take and prosecute one line of research, one study, one science, as so many have done in this day, and thus to aspire to the "Exegi monumentum" of the Poet. I am not touching on the opinions which have characterised their labours, whether true or false; but I mean that an author feels his work to be more conscientious, satisfactory, and sound, when it is limited to one subject, when he knows all that can be known upon it, and when it is so fixed in his memory, and his possession of it is so well about him, that he is never at a loss when asked a question, and can give his answer at a minute's warning.

But I must come to an end; and, in ending, I hope you will not understand these last remarks to argue any insensibility to the depth of interest in me and kindly sympathy with me in your Address, which it would be very difficult indeed to overlook, but to which it is most difficult duly to respond.

The Assumption, 1879.

IV.

From the Committee of Management of the St. George's Club.

To the most Eminent and Illustrious Lord, John Henry Newman, Cardinal Deacon of the Holy Roman Church, by the title of St. George in Velabro.

My Lord Cardinal,

The Committee of Management of the St. George's Club, on behalf of the general body of its members, desire to express to your Eminence their profound joy at your elevation to the Sacred Purple.

For thirty years the Catholics of this Country have looked to your Eminence as a great Champion of the faith among a population deeply prejudiced against it by ignorance and fable. It is to you that they owe, with much else, defences both of their veracity and loyalty, so powerful and winning as to have carried conviction to minds clouded by inveterate misconceptions, and to have turned a tide of prejudice which had been flowing strongly for three centuries.

But besides your signal services to the Catholic body at large, many members of this Club are bound to your Eminence by personal ties of a very sacred kind, and have special reason to rejoice in the honour shown by the Sovereign Pontiff to one who is to some a spiritual Father, to more a dear and venerated friend.

The Committee of the St. George's Club trust, therefore, that they may be permitted to add their most respectful and affectionate homage to that which has reached Your Eminence from so many quarters upon this great and glad occasion.

On behalf of St. George's Club,
NORFOLK, E.M., President.

To the Committee of Management and the Members of the St. George's Club.

When my first surprise was over, at the Sovereign Pontiff's gracious act towards me during the last spring, I felt that so great a gratification I could not have again, as that signal recognition by the highest of earthly authorities, of my person, my past life, my doings in it, and their results. But close upon it, and next to it in moment, and in claim upon my gratitude, comes the wonderful sympathy and interest in me, so wide and so eager in its expression, with which that favour from his Holiness has been caught up by the general public, and welcomed as appropriate, on the part of friends and strangers to me, of those who have no liking for the objects for which I have worked as well as of those who have.

In that accord and volume of kind and generous voices, you, Gentlemen, by the Address which now has been presented to me, have taken a substantial part, and thereby would have a claim on me, though there were nothing else to give you a place in my friendly thoughts; but this is not all which gives a character of its own to your congratulations.

I was much touched by your noticing the special tie of a personal character which attaches some of your members to me, and me to them; it is very kind in you to tell me of this, and it is a kindness which I shall not forget.

Also there is between you and myself a tie which is common to you all; and that, if not a religious tie also, is at least an ecclesiastical, and one which in more than in one respect associates us together. St. George is your Patron; and you are doubly under his Patronage: first, because he is this country's Saint, and next, in that voluntary union, by virtue of which you address me. Now I on the other side have been appointed titular of his ancient Church in Rome; his Chapter, his dependents, his fabric, are all under my

care, and, here again, as I claim to have an interest in you more than others have, so you may claim to share in the devotion paid to that glorious Martyr in his venerable Basilica.

But it would be wrong to detain you longer; and, while I repeat my thanks to all the members of the Club for their Address, my special thanks are due to you, gentlemen, who have taken the trouble to present it to me in person.

JOHN H. CARDINAL NEWMAN.

The Assumption, 1879.

V.

From the Training College of the Sisters of Notre Dame, Liverpool.

Presented, Aug. 15, by the Marquis of Ripon, as Chairman of the Managing Committee of the Training College of Notre Dame, Liverpool. He prefaced it by a few words of high commendation of the College, which he said ranked as inferior to no institution of the kind in the country.

MAY IT PLEASE YOUR EMINENCE,

The Convent of the Sisters of Notre Dame, Mount Pleasant, Liverpool, which has for twenty-three years discharged the office of a Training College for female teachers, in connection with

the Catholic Poor School Committee as Managers, and with the Government as Administrators of the Parliamentary Grant for Education, begs to express to you their joy at the immense honour bestowed on you, an honour reflected in no small degree upon their country by the Holy Father, Leo XIII., in raising you to the dignity of the Cardinalate.

As an educating institution, we feel the vast importance of a Catholic Literature, and we find in the thirty-four volumes of your works what we trust is an omen of the future richness of our store. You have treated therein, very largely, of the things of God and the things of man, the converse of the soul with her Maker and Redeemer, and the manifold relations of human society. You have explored history with the acutest light of reason illuminated by faith; and philosophy has become in your hands the torch-bearer of religion. In these most varied works, which may be termed "a well of English undefiled," we are conscious that you have provided for the untold and ever-increasing millions, who, in the furthest East as in the West, speak the English tongue and hold the Catholic Faith, a source at once of human consolation and of divine light. Other pupils besides ours will, in the ages to come, learn by the voice of Gerontius the secrets of the unseen state, and be drawn to aspire after the prize of eternal communion with God.

But permit us to point at a more special contact between part of the work of your Eminence in the past and our own actual task. You gave seven years of your life to the foundation of a Catholic University in Ireland: a permanent fruit of which remains, not only in the institution founded, but in that illustration of an University's highest functions which you have drawn with the utmost force and precision. Since you retired from that work to St. Philip's home, our College, aided by a Government which is both more just and more generous in its treatment of Education here than in Ireland, has sent forth upwards of eight hundred Catholic teachers into our schools. We are sure that you, who have toiled in the cultivation of the learned, feel an equal zeal to promote that of the labouring classes, for among the gifts bestowed upon you so munificently by the Divine Goodness, the heart of a great Preacher is one of the most conspicuous.

For this work of ours, in which we have followed to the best of our ability, in the humblest sphere of human thought, the example you have set up in its highest range, and for ourselves in particular, we ask your Eminence's benediction, and the more, because a great proportion of those whom we have instructed and sent forth belong to that Irish race to which you devoted so many years: a race, which

by spreading into so many lands carries far and wide that English tongue, in the utmost purity and strength of which you have set forth the triumphs of the Catholic faith.

The Sisters and Pupils of Notre Dame.

Liverpool, *Aug.* 13, 1879.

To the Training College of the Sisters of Notre Dame, Liverpool.

[This Reply was extempore.]

The name of the Liverpool Sisters of Notre Dame would have been quite enough, without other words, to make me understand the value of the congratulations which your lordship has been so good as to put into my hands in their behalf, and which, I need scarcely say, are rendered doubly welcome to me as coming to me through your lordship. May I beg of you the additional favour of your assuring them in turn of the great pleasure which their Address has given me, not only as proceeding from a religious community, whose kindly estimation of such as me is ever coincident or even synonymous with prayer for his welfare, but also as expressing the sentiments of ladies who by their special culture of mind and edu-

cational experience have a claim to be heard when they speak, as in this case, on a question whether his writings have done good service in the cause of Catholic faith. For the gratification then which their language concerning me has given me, and especially for that overflowing personal good-will towards me which in the first instance has led to their addressing me, I beg of your lordship's kindness to return to them my most sincere acknowledgments.

[A Post Card written by one* who had been present at the five Addresses, bears the following: "Ille Senex miræ fuit dignitatis, modestiæ, comitatis. Pulcherrima sanè venustas Senectutis Christianæ. Petrum loqui putares potiusquam Petri ministrum."]

From Dr. Delany, Bishop of Cork, to Cardinal Newman.

Cork, *August* 3, 1879.

Most Eminent Lord,

Great as the honour and pleasure are of approaching your Eminence on this occasion, I should not have ventured to do so in my individual capacity. One may not undertake a proceeding which would be the ambition of all, and being carried out would be oppressive to the subject of their veneration. Happily,

*T. W. Allies, Esq.

as spokesman of a firm Catholic Community, I have at the same time an opportunity of expressing my personal feelings of delight at the promotion of your Eminence to your present most exalted rank, not only honourable to yourself, but, I may perhaps add, creditable to our Holy Church.

I might not please you by referring to your noble intellectual powers, more appreciated by the rest of the world than by yourself, but your Eminence must be consoled by the convictions of others that our good God has made you the instrument of various and wide-spread blessings to multitudes of your fellow-men.

Whilst the Catholic world hailed with delight the happy inspiration of our Holy Father in electing you to a place in the College of his Cardinals, I don't think that any portion of our Church cherished the feeling more warmly than the good Catholics of Cork. I expected as much, yet I was specially struck by the quiet enthusiasm that pervaded all ranks of our Community on the occasion.

And having humbly joined in the tribute prepared for your Eminence, they could not be content unless they gave expression to you in person of their admiration, reverence, and love. I have the honour of forwarding the Address they wish me to lay before you. Few besides your Eminence could devise such a form

of words, as would adequately convey their sentiments.

No accumulation of honours could increase my own profound and affectionate veneration save only this judgment of our great Sovereign Pontiff.

I have the honour to be,
Your Eminence's
Most humble and devoted servant,
✠ William Delany.

Address from the City of Cork.

May 10, 1879.

Most Eminent Lord,

The Bishop, Clergy, Mayor, and Catholic people of Cork, in accord with their fellow-countrymen generally, beg to approach you with sincere congratulations, on the auspicious occasion of your elevation to the high office and dignity of Cardinal of the Holy Roman Church.

Drawn by a singular grace of God from the darkness of error and schism into the light of Christ's true Church, you co-operated so faithfully with the heavenly gift as to become yourself a beacon-light to hundreds of others, who, moved by your example, and instructed by your writings, have followed you into the tranquil haven of the True Faith.

To the Church of your adoption you have proved yourself not only a devoted Son, but wherever battle was to be done

for her cause a ready and irresistible Champion.

As Irishmen we owe you a special debt of gratitude, for that, at the call of our Hierarchy, you left your home and detached yourself from your natural associations and devoted several years of your services to the interests of Catholic University Education amongst us, shedding by your name and literary labours a lustre on that Institution which you strove to establish in the face of nearly insurmountable difficulty.

Wishing you years of honour and usefulness in your new and exalted position.

William Delany, Bishop of Cork.
Patrick Kennedy, Mayor of Cork.
James Donegan, J. P., Major, Hon. Sec.
Thomas Lyons, Hon. Treas.

Reply to the Address from the City of Cork.

August 21, 1879.

My Lord Bishop, the Worshipful the Mayor of Cork, and the Gentlemen Associated with you,

I well understand and feel deeply the honour done me in the Address on occasion of my recent elevation which I have received with your signatures attached, in the name

of the Catholics, clergy and laity, forming the large and important population of Cork.

It is an additional mark of attention of which I am very sensible, that the Address is so beautifully illuminated, coming to me in a form as exquisite, considered as a work of art, as it is generous and kindly in the sentiments about me to which it gives expression.

You show a kindly sympathy for me, in what you say of my conversion to the Catholic Faith and the circumstances attendant on it; and I consider you to be very generous to me in the notice you take of my services so long ago in behalf of the Catholic University.

Certainly it is very gratifying to be told that my efforts then, such as they were, in the cause of University Education were not without effect; and, though I cannot myself estimate them as highly as you indulgently do, it is too pleasant to believe that in this matter you know better than I, for me to make any violent attempt to prove that you speak too strongly in their commendation.

May I beg of you, my Lord Bishop, and of your associates in signing the

Address, to convey to the Catholics of your city my most sincere thanks for it, and to assure them that I shall never lose the sense of pleasure which I derive from the friendliness with which they regard me, and for the warmth with which they have welcomed the gracious act towards me of the Holy Father.

JOHN HENRY CARD. NEWMAN.

From Prior Raynal, O.S.B., St. Michael's, Hereford, to Cardinal Newman.

ST. MICHAEL'S, HEREFORD,

August 23, 1879.

MOST EMINENT LORD CARDINAL,

Allow me to offer you the heartfelt congratulations of myself and Community on your elevation to the dignity of Cardinal of the Holy Roman Church. Please also to accept the expressions of our deep respect conveyed to you in person by Canon Hurworth. I take this opportunity to thank your Eminence for the love you have always evinced towards our great Father St. Benedict, as also for the good-will you have always manifested for the Order, of which we are the very lowly members.

Overwhelmed as you are by congratulatory letters, I beg that you will not

trouble to acknowledge these few lines. We shall deem ourselves happy to secure a memento in your Holy Mass and a blessing from your fraternal heart.

Believe me, my Lord Cardinal,
Ever yours most respectfully,
P. W. Raynal, O.S.B.

To Fr. Raynal, Prior, St. Michael's, Hereford.

The Oratory,
August 24, 1879.

My dear Very Rev. Father,

Your letter, delivered to me by Canon Hurworth, in your own name and in the name of your Community, is very kind and welcome to me, and I thank you all for it. It has been an extreme gratification to me to find the gracious act towards me of the Holy Father seconded so warmly by my brother Catholics at home.

You say most truly that I have always had a great devotion for St. Benedict and love of his Order, and I don't see how a son of St. Philip Neri can feel otherwise. It was a priest of St. Benedict who sent him to Rome, and a priest of St. Benedict who decided for him on his remaining

there—and in his spirit, so simple and lovable, I see nothing else than the spirit of St. Benedict.

I trust, my Very Rev. Father, that your kindness to me on this occasion is a token that you and yours will sometimes recollect a very old man in your good prayers.

Most sincerely yours in Christ,

JOHN H. CARD. NEWMAN.

CARDINAL NEWMAN'S VISIT TO THE MISSION SCHOOLS OF THE ORATORY.

Sept. 4 was a beautiful day; the children in the Oratory Mission Schools were just entering upon their afternoon's work, little guessing what a happy and memorable afternoon this was to be for them.

About half-past two the news arrived that His Eminence Cardinal Newman intended to visit the schools at three o'clock. Joy filled every heart at the news and lit up every face: then for a moment a shade of disappointment succeeded, because of the impossibility of realising in so short a time the beloved projects of innocent show and grandeur, intended for the reception of such a visitor.

Wishing to give the children the pleasure of seeing him, he had resolved to visit the schools, but without giving notice of the day or time. The stratagem, however, did not quite succeed; a charitable friend betrayed the secret, and the school was hurriedly prepared for the coming honour.

A gentleman supplied the Sisters with an arm chair which with carpets and platform served for the humble throne. Flowers and white dresses had been procured in the meantime, and every child wore the Cardinal's medal on a broad red ribbon.

His Eminence entered by the Infants' School, where the little ones sang their best hymns. In the Girls' School, on being seated, flowers were laid at his feet: then, the Address having been read, it was handed to him, the children meantime singing in Italian the hymn "Salve gran' Cardinale".

From the Children of the Mission Schools of the Oratory.

Your Eminence,

Encouraged by the great honour of your presence amongst us, we venture to add our humble words to the addresses of the multitudes who vie with one another in presenting you their heartfelt homage on the occasion of your elevation to the dignity of Prince of the Church.

We cannot say anything new, but for the sake of variety we have ventured to sing a welcome to your Eminence in the euphonious Italian tongue, to which as Prince of the Holy Roman Church, you naturally must now assign a place by the side of our own English language.

We shall ever remember with gratitude the distinguished honour of your Eminence's visit to our schools and humbly beg the grace of your blessing for us all,

who call ourselves with filial devotion and profound veneration,

Your Eminence's most humble children, the scholars of the Oratory Middle School.

" " " Girls' School.

" " " Infants' School.

Birmingham, *Sept.* 4, 1879.

The Cardinal thanked the children, praising their singing and the correct pronunciation of the Italian words; and asked them whether they knew *why* they honoured him thus, bringing him flowers, singing, and wearing his medal. He explained to them in beautiful simple words that the greatest man in the world is the Vicar of Christ, the Pope; that all the honour paid to the Pope refers to our Blessed Lord Himself, whose representative he is. "Everything in this world should remind us of God, but especially the Pope. If the Pope were to send us a present, a book for instance, we should value it very much, because it came from him. Now when he sends us a Cardinal, it is just the same thing; we honour a Cardinal because he comes from the Pope. You honour me, because the Pope has sent me. All the honour you bestow upon me, refers to the Pope, the great Leo XIII., and through him to God Himself. A Pope," he continued, "when he is elected, chooses another name, besides his own. Some Popes have taken the name of Innocent, others Clement, others Pius, as did the late Pope. The present Pope has chosen the name of Leo. Can any of you tell me what the name of Leo means?—It means Lion. There have been many great Popes and Saints who have borne the name of Leo. Our Blessed Lord Himself is called a Lion in Holy Scripture, in the same way as

the Holy Ghost is called a Dove. It is a wonderful thing that Almighty God should allow Himself to be compared thus. Again, you know, our Lord is sometimes spoken of as a Lamb, to remind us that He is meek, patient and mild; but when He is called a Lion, it means to say that He is powerful and strong. The Pope, too, is powerful; but he derives all his power from God."

He concluded with these words: "In the name of the great Pope Leo XIII. who sent me, I will gladly give you my blessing!"

After the blessing was given, all the children kissed the Cardinal's ring, hymns being sung meanwhile. Then the Cardinal gave to the Sisters a number of rosaries and medals blessed by Pope Leo, to be given to those children "who are sometimes very good". After again giving his blessing His Eminence proceeded to the Boys' School.

From the English Benedictine Congregation.

(*Presented at Birmingham, Sept.* 18, 1879.)

To His Eminence John Henry Newman, Cardinal of Holy Church, the President-General Abbot of the English Benedictine Congregation, Greeting.

Upon the first announcement of the intention of our Holy Father, Pope Leo XIII., to raise your Eminence to the high dignity of Princedom in the Holy Catholic Church, the President-General of the English Benedictine Congregation at once conveyed to your

Eminence an assurance of our participation in the universal joy with which such a well-deserved promotion was welcomed.

We now desire to express in a personal and more formal manner our congratulation, and approach your Eminence with the hope that our tribute of respect may be recorded amongst the many, but not too many, assurances which have gathered around you, and which your brethren and children of the Oratory are treasuring up amongst the heirlooms which your Eminence is to bequeath to them.

Others have with perfect truthfulness recorded your merits as Theologian, Philosopher, Poet, Preacher, and Historian. We may be allowed to single out, and to add to all these the spirit of the Ascetic, in which character your Eminence especially gains the sympathy of the children of St. Benedict. Like another Venerable Bede, you have loved to do your great intellectual work in retirement, and have been reluctant that any event should call you forth from your truly monastic cell. Obedience alone has effected what yourself would shrink from, but what all the world beside rejoices on witnessing. The voice of the Vicar of Jesus Christ has summoned your Eminence to take your rank amongst the Princes of the Church; and the voices of thousands, ours amongst them, are ascending in a chorus of

prayer, that you may long be spared to grace your exalted office, and to continue your fruitful labours in behalf of the Faith.

We beg your blessing upon our Congregation, and humbly subscribe ourselves,

Your Eminence's humble and devoted servants,

Dom. Placidus Burchall, Abbas Westmonasteriensis, Præses Generalis, O.S.B.
Dom. Norbertus Sweeney, Abbas S. Albani.
Dom. Maurus Margison, Prior Cathed., Petrobourg.
Dom. Anselmus Walker.
Dom. Edmundus Roche.
Dom. Wilfridus Raynal, Prior Cath., S. Michaelis.
Dom. Aidanus Gasquet, Prior Sti. Greg., Mag.
Dom. Benedictus Tidmarsh, Proc. Prov., Cantuar.

To the President-General, the Abbots, and others of the English Benedictine Congregation.

Sept. 18, 1879.

My dear Rt. Reverend, Very Reverend, and Reverend Fathers,

I thought it a high honour, as indeed it was, to have received in the course of the last six months, on occasion of the Sovereign Pontiff's goodness to me, congratulations from several Benedictine houses; but now

I am called upon to give expression to my still warmer and deeper gratitude for so formal and public an act of kindness on my behalf as comes to me to-day from the whole English Benedictine Congregation, a kindness done to me by the President-General in person in company with other Abbots and high officials of the English body, and that with the express intention of preserving the memory of the interest they have taken in me for later times.

This indeed is a kindness which claims my heartfelt thanks; and it is the more gratifying to me, my dear Fathers, because, over and above the circumstances with which you have so studiously given emphasis to your act, it comes from Benedictines. The Holy Church at all times, early and late, is fair and gracious, replete with winning beauty and transcendent majesty; and one time cannot be pronounced more excellent than another; but I from a boy have been drawn in my affections to her first age beyond other ages, and to the monastic rule as it was then exemplified; and how was it possible to drink in the spirit of early Christianity, and to be enamoured of its loveliness, and to sit at

the feet of its Saints, Antony, Basil, Martin, Jerome, Paulinus, Augustine, and the others, without a special sensibility and attraction to the grandeur of St. Benedict, who completes the list of ancient monastic Saints, or without a devout attachment to his multitudinous family?

And when I became a Catholic, and found myself a son and servant of St. Philip, I rejoiced to think how much there was in the substance and spirit of his Institute like that which I had attributed to the primitive monks. His children, indeed, have no place in the pages of Ecclesiastical History; we have not poured ourselves over Christendom century after century; we have not withstood a flood of barbarism, and after its calamities "renewed the face of the earth"; we take up no great room in libraries, nor live in biographies and in the minds and hearts of spiritual men; but, as children of a Saint, we cannot but have a character of our own and a holy vocation; and, viewing it in itself, we may without blame ascribe to it a likeness to a Benedictine life, and claim a brotherhood with that old Benedictine world; in the spirit of Cardinal Baronio, one of Philip's first

disciples, who tells us in his *Annals* that by and in St. Philip's Rule a beautiful Apostolical method of spiritual life was renewed and primitive times came back again.

There are none, then, whose praise is more welcome to me than that of Benedictines; but it need scarcely be said, my dear Fathers, that to have a vivid admiration of a rule of life is not the same thing as to exemplify it. I know myself better than you do. You think far too well of me, and I beg your good prayers that I may be more like that ideal of work and prayer, which in your charitableness you identify with me.

JOHN H. CARD. NEWMAN.

ADDRESS AND OFFERING FROM THE DIOCESE OF BIRMINGHAM.

THURSDAY, *September* 18, 1879.

COMMITTEE:—

The Right Hon. the Earl of Denbigh, Chairman.

The Right Hon. Lord Dormer; The Right Hon. Lord Stafford; The Right Rev. Dr. Collier, O.S.B.; The Right Rev. T. C. Smith, O.S.B.; The Hon. Francis Stonor; W. R. Acton, Esq.; The Very Rev. Provost Bagnall; Henry Bacchus, Esq.; Robt. Berkeley, Esq.; Major H. W. Berkeley; C. M. Berington, Esq.; Charles Blount, Esq.; J. J. Bradshaw, Esq.; E. H. Dering, Esq.; The Very Rev. Canon Dunne; The Very Rev. Canon Estcourt; George Eyston, Esq.; J. A. Farrell, Esq.; Marmion E. Ferrers, Esq.; Basil Fitzherbert, Esq.; T. H. Galton, Esq.; Captain F. Gerard; The Very Rev. J. A. Hawksford, D.D.; Richard Havers, Esq.; John B. Hardman, Esq.; Cap-

tain Haydock; Robert Hill, Esq.; Edgar Hibbert, Esq.; The Very Rev. Canon Ilsley; The Very Rev. Canon Ivers; The Very Rev. Canon Jeffries; The Very Rev. Canon Knight; J. P. Lacy, Esq.; The Very Rev. Canon Longman, V.G.; Rev. J. McCave, D.D.; The Marquis de Lys; N. S. du Moulin, Esq.; Alfred Newdigate, Esq.; The Very Rev. Canon Northcote, D.D.; The Very Rev. Canon O'Sullivan; Daniel Parsons, Esq.; The Rev. J. Parker; Rev. T. Parkinson, S.J.; Thos. A. Perry, Esq.; Edward Petre, Esq.; W. Powell, Esq.; G. J. Reeve, Esq.; Thos. Richards, Esq.; Rev. J. H. Souter; The Very Rev. Canon Tandy, D.D.; Major Trafford; W. E. Willson, Esq.; George Young, Esq.

C. N. du Moulin, Esq., Hon. Secretary.

Circular from the Committee.

April 24, 1879.

Sir,

A strong feeling has been expressed in many influential quarters that on the occasion of the Very Rev. Dr. Newman's elevation to the dignity of a Cardinal of the Holy Roman Church, an Address should be presented to him from the Diocese of Birmingham (which has been for so many years past the scene of his labours), congratulating him on receiving this distinguished mark of the favour and approbation of the Holy See. It has been thought a fitting opportunity to tender likewise a substantial expression of our profound and cordial respect, and to testify our gratitude for the many and signal services he has rendered to the Catholic Church, by presenting Dr. Newman at the same time with an offering towards the support of his new dignity.

You are probably aware that a National Fund is being raised for this purpose, but there is every reason to believe that a separate Address and Offering emanating from those with whom Dr. Newman has been so long connected would be especially valued by

him: it is therefore to be hoped that this appeal to the Diocese will meet with an enthusiastic and liberal response. A letter from His Lordship the Bishop of Birmingham on the subject accompanies this circular, together with a copy of the proposed Address.

. . . . . .

I remain,

Your obedient Servant,

DENBIGH,

Chairman of the Committee.

Letter from the Bishop of Birmingham.

BIRMINGHAM, *April* 15, 1879.

DEAR MR. DU MOULIN,

I was happy to receive the Address so numerously and respectably signed, requesting me to call a Meeting of the Catholics of the Diocese, to consider upon an Address and Testimonial, to be presented to the Very Rev. Dr. Newman, on the occasion of his elevation to the Cardinalate. I am quite sure that Dr. Newman would appreciate the expression of that profound respect and reverence in which he is held in the Diocese, which has been his own for so many years, and to which he has rendered such great services. Nor should we forget the honour which the Sovereign Pontiff confers upon us, in placing one of his Cardinals in the midst of us. The words of His Holiness addressed to Cardinals Manning and Howard, ought here to be recorded. His Holiness said: "In conferring the Sacred Purple on Dr. Newman, I wish to honour his great virtues and learning, to do an act pleasing to the Catholics of England, and to England which I so much esteem".

But with respect to the mode of accom-

plishing the Address and Testimonial, after conferring with the Committee, I think it would be much more delicate and considerate towards Dr. Newman, if, instead of a Public Meeting the Committee were to prepare an Address, and to organise a method of subscription to be submitted to the signers of the Address, and to others interested in the Testimonial, inviting their signatures and co-operation.

Wishing you every blessing, I remain,
Dear Mr. du Moulin,
Your faithful servant in Christ,
✠ W. B. Ullathorne.

Address from the Diocese of Birmingham.

(*Presented Sept.* 18, 1879.)

To His Eminence Cardinal Newman.

It is with no ordinary sentiments of joy and respect, that we, the undersigned Clergy and Laity of the Diocese of Birmingham, approach to offer to your Eminence our sincere and affectionate congratulations on your elevation to the high dignity of the Cardinalate.

For the occasion itself is no ordinary one. For the first time in the history of the Church in England a simple priest resident in this country has through the special favour of the Vicar of Christ been made a Prince of the Church; and this event, which has elicited expressions of sympathy from every class of your fellow countrymen, cannot but awaken yet deeper emotion among ourselves, who have for so many years been bound to

you by more special ties, and who have shared with you all the joys and trials of your past career.

As we look back on the history of that life which has now been crowned with a dignity far different in character and value from the empty honours of the world, we remember with pleasure that, from the first, your life as a Catholic has been connected with the Diocese of Birmingham. A saintly priest of this district was the chosen instrument by whom you were admitted into the One true fold; and when after that event, for which your previous course had been a long preparation, you sought a retreat in which "to begin your life over again," you found it in this neighbourhood, which thus offered you the joys of your first Catholic home.

The refuge thus afforded you was amply repaid when, on your return from Rome, you once more came among us with the express commission of the Holy See to establish in Birmingham the first Oratory of St. Philip ever founded in this country. And since that time, every event most interesting to us in this Diocese has been made more memorable by words from you. Your name is inseparably united with the Installation of the first Bishop of Birmingham; the first Provincial Synod of the Church in England held at Oscott; the first Diocesan Synod in the Cathedral, and the opening of our Diocesan Seminary.

But it is not for us to attempt an enumeration of the distinguished services which you have rendered to the Church. The Holy Father has marked his own sense of their value by raising you to the Sacred Purple; and in so doing he has at the same time conferred on the Catholics of this land a token of his paternal favour most precious to their hearts. For who is there among us who does not feel that he has his own individual share in the debt of gratitude owing to you from all English Catholics, which yet they know not how to pay?

Whether we regard your long labours in the cause of truth—the many works with which you have enriched our native literature—the spiritual benefits which have flowed in copious streams from the Oratory which claims you as its founder—or those other services, less conspicuous it may be, but not less precious, by which so many souls have been delivered from the trammels of error through your zeal and charity—we rejoice in recognising that this great debt has at length been discharged, as far as it can be in this world, by the hands of the Vicar of Christ, who in thus honouring you has established a fresh claim on our filial love and gratitude.

How many a time has your voice been heard among us, dispelling old prejudices of the past, or infusing new hope and confidence for the future. You have

taught the people of this country to understand the Catholic Religion better than they had done before; and by a rare and happy grace have won their confidence, even whilst you unveiled their errors. You have lost no occasion on which to remind us of the sublime vocation and graces which as Catholics we enjoy, and looking forward into the future you have bid us expect with confidence the dawn of our "Second Spring".

Well then may we rejoice as members of this Diocese that by a singular privilege we are still permitted to have you resident in the midst of us as one of the Sacred College! Well may we congratulate ourselves that the Holy Father should have been pleased to increase the value of his most gracious act, by not requiring your separation from that land of your birth which you love so well and in which you are held so dear, or from the religious family which has so long claimed you as its Head! That your Eminence may yet be preserved in your new position to add to the long list of services you have already rendered to the Church is the prayer of

Your Eminence's

Most humble devoted servants,

Signed in behalf of the Clergy and Laity of the Diocese of Birmingham.

DENBIGH AND DESMOND,
Chairman of Committee.

C. N. DU MOULIN,
Hon. Secretary.

To the Clergy and Laity of the Diocese of Birmingham.

My dear Friends,

Your most welcome Address brings before me memories of many past years. The greater part of my life, that is, more than half of the long interval since I was a schoolboy, has been spent here, and the words which you use about it come home to me with the force both of a surprise and a pleasure which I had thought no speakers or writers could excite but such as had the same vivid experience of those eventful years as I have myself. *You* are not so old as I am; how is it then that you recollect my past so well? Every year brings its inevitable changes, some entering, others leaving this perishable scene. Yet so it is that by the favour of a good Providence, I have lost old friends only to gain new ones, and the ever fresh generation of Catholics, clerical and lay, attached to this See, seems as if ever handing down a tradition of what has happened to me in the years before itself; a tradition always kind, nay I may say, always affectionate to me.

Of course I view that past under a

different aspect from yours. To me it is filled up with memorials of special kindnesses and honours which you have done to me, more than I can recount or represent in these few sentences.

I recollect, for instance, thirty-six years ago, with what kind anxiety Dr. Wiseman, then coadjutor Bishop, exerted himself, when I was living near Oxford, to bring me within the safe lines of Holy Church, and how, when I had been received by Father Dominic of the Congregation of the Passion, I at once found myself welcomed and housed at Oscott, the whole College, boys I may say as well as the authorities of the place, receiving me with open arms, till I was near forgetting that I must not encroach on their large hospitality. How many kind and eager faces, young and old, come before me now, as they passed along the corridors, or took part in the festivities of St. Cecilia's day, or assisted at more directly sacred commemorations during the first months that I was a Catholic! And afterwards, when Dr. Wiseman had called us from Oxford to be near him, the first act of the Bishop of the district, Dr. Walsh, was to give us old Oscott,

since called Maryvale, as our possession, a munificent act which Pope Pius confirmed in his Brief, though we felt it a duty, on our coming here, to restore it to the Diocese.

And when we had come here, and our position was permanently fixed, the same kindness was shown to me as before, and especially by our present venerated Bishop. What are those instances which you mention of my preaching at St. Chad's on his lordship's installation and on other special occasions, but so many singular honours shown in my behalf? As years went on, in a troublous time, and amid the conflict of opinion, there never was a misgiving about me in my own neighbourhood. I recollect with great gratitude the public meeting held by the Catholics of this place in acknowledgment of lectures which I had delivered during the excitement caused in the country by the establishment of the Hierarchy; and how, when those lectures involved me in serious legal difficulties soon afterwards, the Birmingham Catholics, and prominently some excellent laymen, whose memory is very dear to me, started and headed that general subscription to meet my expenses, which

reached so magnificent a sum. And again, years afterwards, when an affront offered to me had involved an affront to the whole Catholic priesthood, and I on both accounts had felt bound to take notice of it, I was, amid many anxieties, cheered and rewarded by an Address of thanks from the clergy assembled in Diocesan Synod, as is kept in continual memory by the autographs, on the walls of our guest room, of the kind priests who did me this honour. Nor was the Bishop wanting to this great acknowledgment; he gave it a sanction, as precious as it was rare, by proposing that each of the priests of his Diocese should, in connection with the subject of their Address, say Mass for me.

And now, after all this, you crown your kindness, when my course is all but run, by resolving that the Holy Father shall not raise me to the Sacred College, without, by your cordial congratulations, having a share in his act of grace.

What am I to say to all this? It has been put about by those who were not Catholics, that, as a convert, I have been received coldly by the Catholic body; but if this be coldness, I wonder what warmth is. One

thought more comes into my mind, and with it I will conclude. I have many times felt sorely what poor services I have rendered to you, to gain such recompenses as I have been recounting. It is very plain that I have had the wages of a public life with the freedom and comfort of a private one. You have let me go my own way, and have never been hard upon me. Following the lead of the good Bishop, you in all your communications with me, have made allowances for our Rule, for my health and strength, for my age, for my habits and peculiarities, and have ever been delicate, ever acted tenderly towards me.

May the Almighty God return to his Lordship, and to all of you, a hundred-fold, that mercy and that loving sympathy which he and you have shown so long to me.

JOHN H. CARDINAL NEWMAN.

Sept. 18, 1879.

CARDINAL NEWMAN AT OSCOTT.

Oct. 5, 1879.

For the Address which led to this visit, *see* July 12, p. 110.

Cardinal Newman paid his long intended visit to St. Mary's College, Oscott, on Sunday, October 5, and by his presence added unusual

solemnity and rejoicing to the celebration of the Feast of the Most Holy Rosary.

His Eminence was received by the President* and the Professors; in the hall the boys were assembled to welcome him. Dr. Ullathorne (the Bishop), Bishop Amherst, Bishop Knight and Dr. Ilsley were also there to greet him.

At eleven o'clock High Mass *coram Cardinali* was sung; Bishop Amherst, Bishop Knight and Dr. Ilsley being in the stalls. The Cardinal was assisted by the Very Rev. the President of Oscott and Fr. John Norris of the Oratory, the Rev. W. Greaney being master of ceremonies.

After the Gospel, his Eminence preached on the devotion of the Holy Rosary, taking for his text St. Luke, ii. 16: "And they found Mary and Joseph, and the Infant lying in the manger". The following is the substance of his address.

To the School-Boys of St. Mary's College, Oscott.

[This has been printed in close lines to mark it off as made from shorthand notes and other sources, and without the Cardinal having revised it.]

"I am not going to make a long address to you, my dear boys, or say anything that you have not often heard before from your superiors, for I know well in what good hands you are, and I know that their instructions come to you with greater force than any you can have from a stranger. If I speak to you at all, it is because I have lately come from the Holy Father, and am, in some sort, his representative, and so in the years to come you may remember that you saw me to-day and heard me speak in his name and remember it to your profit.

"You know that to-day we keep the feast

* Dr. Hawksford.

of the Holy Rosary, and I propose to say to you what occurs to me on this great subject. You know how that devotion came about; how, at a time when heresy was very widespread, and had called in the aid of sophistry, which can so powerfully aid infidelity against religion, God inspired St. Dominic to institute and spread this devotion. It seems so simple and easy, but you know God chooses the small things of the world to humble the great. Of course it was first of all for the poor and simple, but not for them only, for every one who has practised the devotion knows that there is in it a soothing sweetness as in nothing else.

"It is difficult to know God by our own power, because He is incomprehensible. He is invisible to begin with, and therefore incomprehensible. We can, however, in some way know Him. Unaided Reason can, with great difficuly, arrive at some knowledge of Him, for even among the heathen there were some who had learned many truths about Him. But such knowledge of God is but a light in a dark place, and, as in the case of the philosophers of old of whom you have read, it had not power to influence the lives of those who possessed it. They did not act up to it; they found it too hard to conform their lives to their knowledge of God. And so He in His mercy, in order that we might know Him better, has given us a revelation of Himself by coming amongst us, to be one of ourselves, by taking upon Himself all the circumstances, all the relations and qualities of human nature, to gain us over.

"He came down from Heaven and dwelt among us, and died for us. All these things are in the Creed, which contains the chief things that He has revealed to us about Himself.

"And we cannot think of Him as the Creed brings Him before us without thinking of His Blessed Mother. And thus, from the earliest times, as soon as the Church had had time to settle down, and, as we may say, look about it, we find our Blessed Lady associated with our Lord. Go down into the Catacombs and there you will find her painted on the walls in connection with the mysteries of His Incarnation.

"Now the great power of the Rosary lies in this, that it makes the Creed into a prayer; of course the Creed is in some sense a prayer and a great act of homage to God; but the Rosary gives us the great truths of His life and death to meditate upon, and brings them nearer to our hearts.

"And so we contemplate all the great mysteries of His life; in His birth in the manger; and so too in the mysteries of His suffering and his glorified life.

"But even Christians, with all their knowledge of God, have usually more awe of Him than love; hence the virtue of the Rosary lies in the special way in which it looks at these mysteries; for with all our thoughts of Him are mingled thoughts of His Mother, and in the relations between Mother and Son we have set before us the Holy Family, the Home in which God lived.

"Now the family is, even humanly considered, a sacred thing; how much more the family bound together by supernatural ties, and, above all, that in which God dwelt with His Blessed Mother. This is what I should most wish you to remember in future years. For you will all of you have to go out into the world, and going out into the world means leaving home; and, my dear boys, you don't now know what the world is. You look forward to the time when you will go out into the world, and it seems to you very bright and full of promise. It is not wrong for you to look forward to that time; but most men who know the world find it a world of great trouble and disappointments and even of misery. If it turns out so to you, seek a home in the Holy Family that you think about in the mysteries of the Rosary. Schoolboys know the difference between school and home. You often hear grown-up people say that the happiest time of their life was that passed at school; but you know that when they were at school they had a still happier time, which was when they went home; that shows there is a good in home which cannot be found elsewhere. So that even if the world should actually prove to be all that you now fancy it to be, if it should bring you all that you could wish, yet you ought to have in the Holy Family a home with a holiness and

sweetness about it that cannot be found elsewhere.

"This is, my dear boys, what I most earnestly ask you. I ask you when you go out into the world, as soon you must, to make the Holy Family your home, to which you may turn from all the sorrow and care of the world, and find a solace, a compensation and a refuge. And this I say to you, not as if I should speak to you again, not as if I had of myself any claim upon you, but with the claims of the Holy Father whose representative I am, and in the hope that in the days to come you will remember that I came amongst you and said it to you. And when I speak of the Holy Family I do not mean our Lord and His Blessed Mother only, but St. Joseph too; for as we cannot separate our Lord from His Mother, so we cannot separate St. Joseph from them both; for who but he was their protector in all the scenes of our Lord's early life? And with St. Joseph must be included St. Elizabeth and St. John, whom we naturally think of as part of the Holy Family; we read of them together and see them in pictures together. May you, my dear boys, throughout your life find a home in the Holy Family: the home of our Lord and His blessed Mother, St. Joseph, St. Elizabeth and St. John."

After luncheon his Eminence held a reception in the library, attended by all the members of the College. The President, in a short speech, expressed his gratitude to his Eminence and his deep sense of the honour he had conferred on Oscott, both by his visit and by the extreme kindness with which he had spoken of the College in his reply to the diocesan address. He hoped that his Eminence would often honour Oscott with his presence during the many years which he hoped yet remained of his valuable life.

His Eminence, in reply, said that it was a great pleasure to him to visit Oscott, in which he always felt a great interest, as a place endeared to him by many associations.

Latterly, indeed, his age and manner of life had hindered his taking advantage of his nearness to Oscott, but in former days he had had a great deal to do with it, more than the younger members of the College were likely to be aware of. He called to mind many occasions on which he had been at Oscott, and expressed his great interest in its welfare, and his great pleasure in visiting it once more.

The Professors were then presented to his Eminence, who, after spending a short time in the museum, took his leave, the College band playing the Pope's march, the strains of which were lost amidst the cheers of the boys.

From the Rector and Senate of the Catholic University of Ireland.

(*Presented Oct.* 28, 1879.)

The Bishop of Ardagh, the Right Rev. Dr. Woodlock, waited on Cardinal Newman on Tuesday last at the Oratory, Birmingham, and presented to his Eminence the following address, which had been adopted by the Senate of the University presided over by Dr. Woodlock as Rector. Before reading it he reminded the Cardinal that he had graciously arranged to receive it last June, on the return of his Eminence and his own return from Rome; and expressed his great regret that his Eminence's protracted illness in Italy had rendered it impossible to carry out that arrangement; press of diocesan duties had subsequently placed it out of his (the Bishop's) power to come to Birmingham to perform this

most agreeable duty, as his last official act in his capacity of Rector.

His Lordship then read the following:—

May it please your Eminence,

We, the Rector and Senate of the Catholic University of Ireland, beg to express to you our heartfelt and most respectful congratulations on the honour which you have received in being raised by our Most Holy Father, Pope Leo XIII., to the dignity of Cardinal.

The great joy with which we, as an academical body, have welcomed this event, is a feeling which we share with the whole Catholic world. The name of Newman is indeed one which Christendom has learned to venerate on many grounds. In your earlier years, like St. Augustine, an alien from Catholic communion, you were, like him, led, in your maturity, into the bosom of the Holy Catholic Church, by Divine Grace, using as its instrument learning and genius of the first order. Multitudes of disciples and friends followed your footsteps to the same refuge, and the blessed movement is not yet exhausted. Through many years of labour you have placed at the service of the Church writings which, were it but for the consummate style that is their least praise, will always remain among the monuments of the English Language, whilst for the depth of thought and vast erudition they display, they will be treasured alike by the searcher after

truth and by the learned in every age. You have established an important religious Congregation to aid in the reconstruction of Catholicism in your native land, under the invocation of a Saint whom you have taught England to venerate and cherish.

To these great services which you have rendered to the cause of learning and religion, we must add some that peculiarly interest ourselves. With another illustrious member of the Sacred College, whose loss you lately mourned with us, you may in a great measure be regarded as Joint-founder of the Catholic University of Ireland, to which you devoted your best and most valued energies for many years. We have always looked back with gratitude and admiration to your labours, during the time you held office as first Rector of this University, and we feel assured that the plan for the higher education and the system of University government which you initiated and organized, will, centuries hence, be studied by all who may have to legislate for Catholic education, as among the most precious of the documents which they shall possess to inform and guide them.

In conclusion, we pray Almighty God that you may long be spared to adorn (like another great Oratorian, Cardinal Baronius) the Congregation which is so dear to your heart, and that many years of health and happiness may be in store

for the noble life which is so worthily crowned by the Vicar of Christ.

We remain, my Lord Cardinal,

With profound respect,

Your Eminence's faithful friends,

Bartholomew Woodlock, Bp. of Ardagh, Rector of the Catholic University of Ireland.

Thomas Scratton, Secretary.

Dublin, *May* 12, 1879.

To the Rector and Senate of the Catholic University of Ireland.

My dear Friends,

This is not the first time that I have had the gratification of receiving from you a public expression of your attachment to me, and of your generous good opinion of my exertions in behalf of the University. Many years have passed since then, and now I receive your welcome praise a second time, together with the additional gratification that is the second.

And I notice further with great gratitude, that, whereas in most cases the sentiments which lead to such an act of kindness become, as time goes on, less lively than they were at first, you, on the contrary, use even

stronger and warmer language about me now, than that which cheered and gladdened me so much, and was so great a compensation of my anxieties, in 1858.

And there is still another pleasure which your Address has given me. Of course a lapse of time so considerable has brought with it various changes in the constituent members, in the ruling and teaching body of the University. I consider it, then, to be a singular favour conferred upon me, that those whom I have not the advantage of knowing personally should join in this gracious act with those who are my old friends.

No earthly satisfaction is without its drawbacks, and my last remark naturally leads me on to one sad thought, which you yourselves, towards the end of your Address, have suggested. A great Prelate has been lately taken from us, to whose simple faith and noble constancy in the cause of the University it is owing that the University maintains its place amid the many obstacles by which its progress has been beset. I ever had the greatest, the truest reverence for the good Cardinal Cullen. I used to say of him that his countenance had a

light upon it which made me feel as if, during his many years at Rome, all the saints of the Holy City had been looking into it and he into theirs. And I have cause to know from the mouth of Pope Pius himself, that on a very critical occasion, he promptly, emphatically, and successfully, stood my friend. That was in the year 1867. How sincere would have been his congratulations to me at this time! I am deprived of them: but by thus expressing my sense of my loss, I best relieve myself of the pain of it.

I cannot bring these acknowledgments to an end without tendering in turn my congratulations to you that the serious loss which you have lately sustained by the elevation to the Episcopate of my dear friend, your Rector, who has laboured for the University so long and with such devotion, has been so happily repaired by the appointment in his place of an Ecclesiastic whose antecedents are a guarantee for its prosperous advance in that enlarged field which is now open to its activity and its usefulness.

And now, thanking you from a full heart for your indulgence and abundant kindness towards me, I will

make no further claim upon your time, I subscribe myself, my dear friends, with much respect, your devoted servant,

JOHN HENRY CARD. NEWMAN.

Oct. 28, 1879.

ADDRESS AT THE BIRMINGHAM ANNUAL CATHOLIC REUNION.

[Printed from the Cardinal's MS.]

January 27, 1880.

It was natural, my dear friends, when I found myself honoured by your request to preside at this great annual meeting of Catholics, being aware that, according to custom, I should have to address them, that I should be anxious to find some subject which was both seasonable in itself and interesting to my hearers.

But how could I hope to hit upon any topic which had not been anticipated by those who have preceded me in this chair? It has for more than twenty years been filled successively by men conspicuous in various lines of eminence; by great ecclesiastics, by noblemen and statesmen, by men of high position and distinguished name, by country gentlemen, by men of high talent or wide experience; who have made this one of the most remarkable Catholic gatherings in the country. And these former Presidents have had the pick of all subjects, and the judgment and tact to select those which were most suitable to the occasion. This reflection came to me with great force, and I felt that it would serve as my apology if I failed in finding a subject equal to the duty which lay upon me.

However, I am not so badly off as it may appear at first sight. The lapse of time is itself a subject, and I shall find one to-night far larger than I need, nay, one which rather is embarrassing from its very largeness, if I remind you of the circumstances under which

you began these social meetings, and the great change which has taken place in our condition as Catholics since then.

Not long before these annual gatherings commenced, and close upon thirty years ago, Catholics had suddenly become very unpopular, both in Birmingham and through the whole country. I am not proposing to enter into the history of an unhappy time. This misfortune to us arose from a singular misunderstanding, which Catholics would have hindered by anticipation could they have conjectured that it would take place. It was generally fancied that in some way or other our authorities at Rome were conspiring together against the religious liberties of England; and that by appointing an English Cardinal and English Bishops they intended or hoped in some unjustifiable way or other to propagate in this country the Catholic Religion. It was thought also to be a great insult to the religion of the country not to recognise that there was established here already a Christian Hierarchy, and that to set up another as if in its stead was a great offence. And, when the Government of the day, or at least some very distinguished statesmen, took the same view, the excitement became extreme. We were thought very ill of, and very unmindful of the tolerance already extended to us, and then, as it will happen at such a time, all the old stories against us were brought out anew and put into circulation, and, as we have lasted 1800 years and the Protestant sects around us only 300, it need not surprise any one, if more could be said by our enemies against us, truths or falsehoods, exaggerations or misstatements, than could be said against them, even if we tried; especially, since from our very greatness we have had vastly more temptations and opportunities to act wrongly than they had had. And, since (bad luck for us) *we* have never kept a register of Protestant scandals, as our enemies had kept of ours, and in consequence were in no condition to show that what there had been evil or faulty in times past in our body, was to be laid to the charge, not of our religion, but of depraved human nature, we were at a great disadvantage, and even good and well-meaning

Protestants got to entertain a bad opinion of us; and a great prejudice, distrust, and dislike of us was diffused through the country, and an animosity leading in many cases both to cruel and to violent acts.

Things are very different now with us, and we have cause to be grateful to the inhabitants of this great town that so it is. Not that the ill-opinion of those among whom one lives is the worst of trials—there are others far worse than it; but words break no bones; and calumny is generally short-lived;—but, though popular disfavour, if it does not go further, is not an extraordinary trial, the good opinion of others, their respect, their good wishes, their sympathy, their kindness, is a very great pleasure, a very great gain; and therefore I think it quite a point to be remembered and recorded, a matter for congratulating each other upon, and rejoicing in, so far as we have it. And certainly there is a very striking contrast in the sort of welcome given by Englishmen to the late Cardinal Wiseman when he came as Cardinal to England in Michaelmas 1850 and their conduct towards us at the present time.

The contrast is striking, and I may be allowed perhaps to set before you one or two causes of the change of which that contrast is the evidence; and in the remarks which I am about to make, and especially in any criticism I may incidentally pass on some acts of my countrymen, I hope I may say nothing which can be taken as inconsistent with the true affection and esteem I feel for them, or with my gratitude to that great aggregate of ranks and classes which constitute what is called the public, from whom, though sometimes unfair to me, I have of late years, and now again recently, received such abounding marks of good-will.

First, the adverse sentiment was too violent, too unjust, sometimes too extravagant to last. No wonder there was so wide-spread an alarm, and no wonder again it was of such short continuance, when we recollect what it was that was said about us. For instance, in a village which I happened to know, it had been prophesied even at an earlier date, that if the Papists got the upper hand, the street of the village would run with blood. A

statement of a less prodigious character, but one far more cruel in its action on an unoffending and defenceless class, came from a high ecclesiastical quarter in the Establishment, and was to the effect that Protestant families would do well to be on their guard against Catholic servants, for these were spies on their masters and mistresses, and told all that happened indoors to their priest.

Such extreme sayings, and they were not few, would *necessarily* lead to a reaction, and thereby do us a service, though not so intended; and in fact in a little time the public *did* begin to be ashamed of saying them and believing them. Englishmen are a kind-hearted people at bottom, when they have not gone mad, which, alas, they do every now and then. Accordingly, in a little time, after passing an Act of Parliament against us, and against the Catholics of Ireland, who had nothing to do with the cause of the quarrel, for they had had no need of a Hierarchy of Bishops, having had one from time immemorial,—after the Act of Parliament, I say, they felt a satisfaction and relief, and calmed down. And then a generous feeling came over them, that perhaps they had been hard upon us.

This is the first cause how we came to be in happier relations with our countrymen now than we were thirty years ago. It is an instance of the operation of the psychological law, that reaction of mind follows on great excitement.

There was a second reason for a change which followed close upon the first, and that was the experience which came to the nation as time went on, that after all, their alarm somehow had been unnecessary. Their Act of Parliament did not hinder us having diocesan Bishops and Chapters, Cardinals and Orders of religious men; how could it? it could only hinder us using certain *names*, calling our Bishops Bishops, and carrying out the duties of our religion with certain solemnities; but Holy Church is intangible, nor could they touch her children, unless indeed they meant to proceed to actual persecution. This they did not dream of; and soon they made the second discovery that, as

they could not touch us, neither could we touch them; that we and they belonged to different spheres of life, that their objects were secular, and ours religious. I don't mean to say that there could not be usurpations on our side or on theirs, but, while what might be called a *concordat* was observed between temporals and spirituals, there might indeed be small collisions between the *regale* and *pontificale; they* might injure us indirectly as by now and then troubling us by their legislation, and *we* might employ our civil rights in a way they did not like in the interests of the rights of conscience, as other religious bodies do; but this was all; there was no reason for the grave prophecies of danger, and the panic, fright, and the stringent measures on the part of the executive and the country, of which we had been the subjects and the victims. *We* wished to live in peace with our countrymen, and there was no reason why they too should not be friendly, and cherish good-will and act charitably towards us.

As time went on this was felt more and more by candid minds, and even those who had been prejudiced against us began to see that there was no reason why the Church of Rome should not have clergy for her people in England, any more than that the Protestant missionary bodies of England should refrain from sending their clergy and ministers to Africa or New Zealand, which is sometimes a great offence to the English Establishment in foreign parts, and causes great quarrels, as in Ceylon now.

But you may say that in thus speaking I am not mending matters, because this was just one of our greatest offences in the eyes of our countrymen thirty years ago, *viz.*, the insult of proposing to convert Englishmen, as if they were heathen, and such intention was a great source of irritation. This was, I need hardly say, a great misunderstanding, and thus I am brought to what I consider to be a third and most remarkable instrument in the change of feeling in our favour which has taken place of late years among Protestants.

That change has arisen in good part from that very consequence which they anticipated and so much dreaded, and which has actually

taken place, the conversions—which have not been few. Of course it would be very absurd in us, and I may say, very wicked, if we said that this was a heathen country, and needed conversion as a heathen country needs it. There is a wide-spread knowledge of Christianity among us, a love of its main truths, a zeal in their behalf, and an admirable prodigality, as I may call it, of contributions in furthering them. There are a great many religious, a great many actively benevolent men among Protestants. This is not inconsistent with our holding that they only know half the Gospel, and, as we are sure that we have the whole, not merely the half, this is a good reason why we should wish to make them Catholics, even though they be not heathen. We never conceal that we would make them Catholics if we could by fair and honest means; on the other hand, it is but natural that they should oppose us, be angry with us, and be afraid of us. True, but what I wish to show, and what I believe to be the remarkable fact is, that, whereas there have been many conversions to the Catholic Church during the last thirty years, and a great deal of ill-will felt towards us in consequence, nevertheless that ill-will has been overcome, and a feeling of positive goodwill has been created instead, in the minds of our very enemies by *means* of those conversions which they feared from their hatred of us; and I will say how. The Catholics in England fifty years ago were an unknown sect among us; now, there is hardly a family but has brothers, or sisters, or cousins, or connections, or friends and acquaintances, or associates in business or work, of that religion; not to mention the large influx of population from the sister Island; and such an interpenetration of Catholics with Protestants, especially in our great cities, could not take place without there being a gradual accumulation of experience, slow indeed, but therefore the more sure, about individual Catholics, and what they really are in character, and whether or not they can be trusted in the concerns and intercourse of life. And I fancy that Protestants, spontaneously and before setting about to form a judgment, have found them to be men whom they could be

drawn to like and to love, quite as much as their fellow Protestants might be;—to be human beings in whom they could be interested and sympathise with, and interchange good offices with, before the question of religion came into consideration. Perhaps they even got into intimacy and fellowship with some one of them before they knew he was a Catholic, for religious convictions in this day do not show themselves in a man's exterior, and then, when their minds turned back on their existing prejudices against the Catholic religion, it would be forced on them that that hated creed at least had not destroyed what was estimable and agreeable in him, or at least that he was a being with human affections and human tastes, whatever might be his inner religious convictions. Perhaps, the particular specimen of a Catholic whom I have supposed, might only go half way in possessing this sort of ethical appeal to the goodwill of others, or a quarter way, but he would have enough to destroy their imaginary notions of what a Catholic, and much more, a priest, must be, and to make short work, once and for all, of that Guy Faux or Duke of Alva sort of Papist who hitherto stood in their minds for the normal representative of a Roman Catholic.

I have been speaking of those ordinary and visible *traits* of character, of what is human merely, what is social in personal bearing, which, as a moral magnetism, unites men to each other; of those qualities which are the basis, the *sine quâ non* of a political community; of those qualities which may be expressed by the word "neighbourly;" and I say that Roman Catholics, as a body, are, to say the least, quite as neighbourly as Protestants, as attractive, as capable of uniting in civil society; and I say that in consequence their multiplication in England, by making them visible, tangible, sensible, must, as an inevitable consequence, create a more kindly feeling to them than has existed hitherto, and it has; I have not spoken of social virtues such as make a man respected and honoured, for that was not necessary for my purpose, though, whatever our failings may be as sons of Adam, I trust that at least we do not fall below that standard which is received in our

country as the condition of a good name. And I might have enlarged on this, that, much as members of a Protestant country may dislike their relations being converted to a religion not their own, and angry as they may be with them at first, yet, as time goes on, they take their part when others speak against them, and anyhow feel the cruelty as well as the baseness of the slanders circulated against Catholics, when those slanders include those dear to them, and they are indignant at the slanderer and feel tender towards the slandered, from the very fact that among the subjects of such calumnious treatment are persons who, as their experience tells them, so little deserve it.

And now, had time admitted, I might have gone on to other distinct causes of the change which I have taken for my subject; but since this cannot be, I will content myself with referring to another kind of knowledge of Catholics, which has operated in their favour, a knowledge not to any great extent experimental and personal, but public, coming to the population at large from special witnesses, perhaps few, and only on special occasions, and by means of the periodical press and the trustworthy informants of whose testimony it is the vehicle. And, as an instance of what I mean, I will notice the great figure presented in this way to the whole world by the late Pope Pius IX. and its effect in favour of Catholics. This surely is a fair and striking instance of knowledge of Catholics, telling in their favour. If there is any representative of the Roman Church, from whom Protestants ought to shrink, it is her Head. In their theory, in their controversial publications, in their traditions, the Pope is all that is bad. You know the atrocious name they give him; he is the embodiment of evil, and the worst foe of the Gospel. Then, as to Pope Pius IX., no one could, both by his words and deeds, offend them more. He claimed, he exercised, larger powers than any other Pope ever did; he committed himself to ecclesiastical acts bolder than those of any other Pope; his secular policy was especially distasteful to Englishmen; he had some near him who put into print just that kind of gossip concerning him

which would put an Englishman's teeth on edge; lastly, he it was who, in the beginning of his reign, was the author of the very measure which raised such a commotion among us; yet his personal presence was of a kind which no one could withstand. I believe one special cause of the abatement of the animosity felt towards us by our countrymen was the series of *tableaux*, as I may call them, brought before them in the newspapers, of his receptions of visitors in the Vatican.

His misfortunes indeed had something to do with his popularity. The whole world felt that he was shamefully used as regards his temporal possessions; no foreign power had any right to seize upon his palaces, churches, and other possessions; and the injustice shown him created a wide interest in him; but the main cause of his popularity was the magic of his presence, which was such as to dissipate and utterly destroy the fog out of which the image of a Pope looms to the ordinary Englishman. His uncompromising faith, his courage, the graceful intermingling in him of the human and the divine, the humour, the wit, the playfulness with which he tempered his severity, his naturalness, and then his true eloquence, and the resources he had at command for meeting with appropriate words the circumstances of the moment, overcame those who were least likely to be overcome. A friend of mine, a Protestant, a man of practised intellect and mature mind, told me to my surprise, that, at one of the Pope's receptions at the Vatican he was so touched by the discourse made by his Holiness to his visitors, that he burst into tears. And this was the experience of hundreds; how could they think ill of him or of his children when his very look and voice were so ethical, so eloquent, so persuasive? Yet, I believe, wonderful as was the mode and the effect with which Pius IX. preached our holy Religion, we have not lost by his being taken away. It is not decorous to praise the living; it is not modest to panegyrise those whom rather one should obey; but in the Successor of Pius IX. I recognise a depth of thought, a tenderness of heart, a winning simplicity, a power answering to his name, which keeps me from

lamenting that Pope Pius IX. is no longer here. But I must cut short what has been already too long, though I have not reached the end. I will only say in conclusion, that, though Englishmen are much more friendly to us as individuals, I see nothing to make me think that they are more friendly to our religion. They do not indeed believe, as they once believed, that the religion is so irrational that a man who professes it must be wanting either in honesty or in wit; but this is not much to grant, for the great question remains, to decide whether it is possible for a country to continue any long time in the unnatural position of thinking ill of a religion and thinking well of believers in it. One would expect that either dislike of the religion would create an unfriendly feeling towards its followers, or friendliness towards its followers would ensure goodwill towards the religion. How this problem will be solved is one of the secrets of the future.

ADDRESS AND TESTIMONIAL FROM IRELAND.

(*Presented, April* 10, 1880.)

The Meeting in Dublin.

A private preliminary meeting was held, on March 28 (1879), at the residence of the Right Hon. Lord O'Hagan, with the object of originating a movement for presenting a testimonial from Ireland to Dr. Newman on his investiture with the Sacred Purple. Amongst those present were:—

Lord Emly, Judge Flanagan, Alderman M'Swiney, Piers White, Q.C., Very Rev. Dr. Molloy, D.D., Chief Justice Morris, T. H. Burke, Under Secretary, E. D. Gray, M.P., P. J. Kennan, C.B, Very Rev. Dr. Woodlock, J. Lentaigne, C.B., W. Gernon, H. O'Hara, Q.C., Sir J. Mackey, Charles Kennedy, Rev. A. Murphy, S.J., Rev. N. Walsh, S.J., Canon M'Mahon, James M'Cann, James Coffey, Q.C., James Monahan, Q.C., Sir R. Kane, Richard Martin, Chief Baron Palles, George Morris, M.P., Very Rev. R. White, O.P., Very

Rev. Patrick O'Neill, Adm., Alderman Campbell, Canon Murphy, R. D. Lyons, M.D., John O'Hagan, Q.C., George Waters, Q.C., P. Maxwell, R. P. Carson, Q.C., etc.

On the motion of the Commendatore M'Swiney, Lord Emly was requested to preside.

Lord Emly, after explaining that Lord O'Hagan was detained in London to hear some appeal cases before the House of Lords, said, ... "Ireland would be untrue to her traditions if she did not manifest, in the most open and practical manner, her devotional love to the man who in every hour of trial has been the most powerful defender of the faith—who only the other day silenced and overthrew the great and eminent statesman who, having written his name in the history of Ireland as the greatest of her benefactors, unhappily thought it his duty to attack him whom we reverence as the representative of God upon earth. These are the Catholic reasons which appeal to us as a united people. But in addition to them, there are the special services which Dr. Newman has rendered to the cause of Catholic Education in Ireland. In this city, year after year, as you will recollect, the rich abundance of Dr. Newman's intellect was given up to the great question of Irish Education. And I am proud to remember that it was at my place, at Tervoe, that many of those immortal lectures of his, afterwards delivered at the Catholic University, were composed. As Catholics and as Irishmen our duty then is plain; we must not be behindhand in the great work."

Letters apologising for absence were read from the following:—

Lord O'Hagan, Dr. Cruise, Rev. Mr. Walsh, O.S.A., Judge O'Brien, the High Sheriff, Rev. E. Holland, Vice-Prov. St. Teresa's, Ignatius Kennedy, etc.

The following resolutions were passed unanimously:—

Proposed by Right Hon. Michael Morris, Lord Chief Justice of the Common Pleas, and seconded by Monsignor Woodlock:—

That the gentlemen present constitute themselves into a committee, with a power of adding to their number, for the purpose of co-operating with the movement for presenting a testimonial to Dr. Newman on his elevation to the Cardinalate.

Proposed by the Right Hon. Judge Flanagan, seconded by Canon M'Mahon, O.P.:—

That Lord O'Hagan and Lord Emly be appointed honorary secretaries of the committee.

Proposed by T. H. Burke, Esq., Under Secretary for Ireland, and seconded by Very Rev. Robert White, O.P.:—

That subscriptions be paid to the National Bank in the names of Lords O'Hagan and Emly, and, while the names of all subscribers be preserved, that no list of subscriptions be published.

Proposed by the Right Hon. Christopher Palles, Chief Baron of the Exchequer, and seconded by Sir Robert Kane, F.R.S.:—

That the following circular be adopted:—

We are directed by the committee appointed to organise in Ireland the movement for presenting a testimonial to Dr. Newman on his elevation to the dignity of Cardinal to solicit your kind assistance and contribution.

It is fitting that as Catholics we should pay our tribute of admiration and affection to the man whom the world recognises as being in every intellectual attainment and achievement the most eminent son of the Church in our days, and who has been in every moment of trial the most powerful defender of her principles by whomsoever assailed.

On us as Irishmen he has special claims. To the cause of the educational future of our country he dedicated for many years, with ungrudging self-devotion, his unrivalled powers, and his essays and lectures delivered in Ireland on the great topic of University education will remain undying memorials of his work amongst us.

Proposed by E. D. Gray, Esq., M.P.:—

That copies of the foregoing circular be addressed to the Catholic clergy, gentry, magistrates, professional men, merchants and others.

After the usual votes of thanks, the proceedings terminated.

At the second meeting of the Testimonial Committee, April 24, Lord O'Hagan in the chair, subscriptions were announced and letters read from the Right Rev. Dr. MacCarthy, Right Rev. Dr. Walshe, Right Rev. Dr. W. Fitzgerald, Right Rev. Dr. Donnelly, Right Rev. Dr. Gillooly, Right Rev. Dr. MacEvilly, Right Rev. Dr. Conaty, Right Rev. Dr. Leahy, Right Rev. Dr. MacCormack.

The Meeting at Limerick.

Speech by Dr. Butler, Bishop of Limerick.

At a meeting held at the Catholic Literary Institute, April 5, the Bishop, on taking the chair, said:—

"My Lord Emly, Mr. Mayor, and gentlemen, it is most gratifying to me to see this meeting assembled, and to take part in it, and I thank you very much for the honour you have done me by voting me to the chair. It is not necessary to say much about the object that brings us together. It is an object that must commend itself to every Catholic mind and heart, and especially, I would say, to the mind and heart of every Irish Catholic. One whom we all revere and love, and who is admired and revered throughout Christendom; one who, moreover, has been the steady unchanging friend and generous benefactor of our own nation, John Henry Newman, has been raised by the Pope to the highest dignity that can be conferred by the Head of the

Church upon one of her sons. Thousands have been for years back desiring this, and hoping for it, and numbers praying for it; and now that it has come to pass, it is meet that we should all rejoice over it, and convey some fitting expression of that joy to the great but humble man whom the Vicar of Christ has honoured and exalted. It is this feeling—a feeling that is now stirring so many hearts all over the earth—that has brought us together; and I am delighted to see here those gentlemen whose hand is in every good work that is undertaken amongst us, and who will be sure, in a labour of love and duty such as is now before us, not to allow Limerick to lag behind. Gentlemen, I will not detain you by any further remarks; it is useless to multiply words when anything that could be said must fall so far short of what every one feels. I am sure you will do what is fitting, and say what is becoming, and that the result of the movement commenced here to-day will be as creditable to Limerick as it must be pleasing and gratifying to him whom we desire to honour."

The Mayor (Mr. M. O'Gorman) then proposed, and the Hon. Gaston Monsell, J.P., seconded a resolution: "That a committee be formed to co-operate in the movement for presenting a testimonial of our respect and affection to Dr. Newman on his elevation to the dignity of Cardinal". The Very Rev. Cornelius Conway and Mr. James Barry were appointed hon. secretaries to the committee. The Bishop of Limerick announced that Archbishop Croke authorised him to say that he desired to take part in the movement. A list was then opened, and over one hundred pounds was subscribed in the room.

Address from the Catholics of Ireland.

(*Presented Saturday, April* 10, 1880.)

On Saturday afternoon an influential deputation from Ireland waited upon Cardinal Newman, at the Oratory, Birmingham, to present his Eminence with an Address of Congratulation on behalf of the Roman Catholic people of Ireland.

Among the deputation were Lord O'Hagan, the Archbishop of Dublin, the Bishop of Galway, the Coadjutor-Archbishop of Tuam, the Bishop of Limerick, the Bishop of Clogher, Viscount Gormanston, Lord Emly, the Lord Chief Baron Palles, Lord Chief Justice Morris, Mr. Justice Barry, Mr. Justice Flanagan, Mr. Errington, M.P., the Very Rev. N. Walsh, S.J., the Very Rev. Dr. Molloy (Vice-president of the Roman Catholic University), Mr. J. O'Hagan, Q.C., Mr. J. H. Monahan, Q.C., Mr. R. P. Carson, Q.C., Dr. J. S. Hughes, Mr. Ignatius Kennedy, Mr. T. W. Flanagan, and others.

Lord O'Hagan read the following:—

My Lord Cardinal,

On behalf of the Catholics of Ireland, we approach your Eminence to congratulate you on your elevation to the Sacred Purple, and to express the sentiments of reverence and affection with which you have inspired them. . . . To your high qualities and memorable acts eloquent testimony has been borne in the Addresses lately presented to your Eminence, and we are conscious that no words of ours can increase the universal estimation which they have commanded. But we remember with honest pride that our country has had peculiar relations with you; and as Catholic Irishmen we cannot refrain from the special utterance of our feelings towards one who has been

so signally our friend and benefactor. In the prime of your years and the fulness of your fame you came to do us service. You left your home and those who were most dear to you, and the engagements and avocations in which you had found your happiness, to labour for our intellectual and moral well-being. You dedicated yourself to the improvement of the higher education of our people—a work as noble in conception as it was difficult in execution; and whatever success that work has achieved, or may achieve hereafter, must be largely attributed to your Eminence. Of the wisdom of your administration as Rector of the Catholic University, the untiring toil you gave to all its details, and the enthusiastic attachment which bound to you its professors, its students, and all who came within the sphere of your influence, the memory has survived your departure, and is still fresh amongst us. And when you returned to England you left behind many precious and enduring memorials of your presence in the beautiful collegiate church, which we owe in great measure to you; the discourses you delivered within its walls, unsurpassed even among your own incomparable sermons; the excellent periodicals, the *Atlantis* and *Gazette*, which you brought into existence and enriched by some of the finest of your compositions; and above all those lectures and essays on University Education, abounding in

ripe erudition, suggestive thought, perfect language, and sage counsel on matters affecting the highest human interest, which are a possession of incalculable worth to Ireland and the world. We cannot forget the words of cordial kindness in which you have proved so often your sympathy with the Irish race, and encouraged them to find in the remembrance of their faithfulness to their old religion the pledge and promise of a happier future. For these reasons we, who have watched your career with constant admiration and unwavering confidence, desire to offer you our homage, in union with that which has been tendered to you so abundantly on every side. You have not been altogether spared the dishonouring misconceptions which have been the portion of the best and greatest of mankind. But they have ceased to trouble you. Your endowments of heart and intellect have compelled a recognition quite unexampled in its unanimity and earnestness; and we have come to-day, on the part of the Roman Catholic people of Ireland, to join in the applause with which the nations of Christendom have hailed your enrolment among the Princes of the Church, and to proclaim their reverential gratitude to the Sovereign Pontiff for the gracious act by which he has marked his appreciation of your labours, and crowned them with the highest earthly sanction.

Reply to the Address from the Catholics of Ireland.

My Lord O'Hagan,

I should be strangely constituted if I were not deeply moved by the Address which your Lordship has done me the honour of presenting to me, on occasion of my elevation by the grace of the Sovereign Pontiff to a seat in the Sacred College.

It almost bewilders me to receive an expression of approval, so warm, so special, so thorough, from men so high in station, ecclesiastical and civil, speaking, too, as they avow, in behalf of a whole Catholic people; and in order to this giving themselves the inconvenience and fatigue of a long journey in the midst of their serious occupations. But while I reply to their commendation of me with somewhat of shame from the consciousness how much more I might have done, and how much better, still my reverence for them obliges me to submit myself to their praise as to a grave and emphatic judgment upon me, which it would be rude to question, and unthankful not to be proud of, and impossible ever to forget.

But their Address is not only an expression of their praise; it also conveys to me from Ireland a message of attachment. It is a renewal and enlargement of a singular kindness done to me a year ago, and even then not for the first time. I have long known what good friends I have in Ireland; they in their affection have taken care that I should know it, and the knowledge has been at times a great support to me. They have not been of those who trust a man one day and forget him the next; and, though I have not much to boast of in most points of view, I will dare to say, that, if, on my appointment to a high post in Ireland, I came there with the simple desire and aim to serve a noble people, who I felt had a great future, deeply sensible of the trust, but otherwise, I may say, without thought of myself—if this creates a claim upon your remembrance, I can with a good conscience accept it.

And here I am led on to refer to a special circumstance on which you touch with much delicacy and sympathy, and which I can hardly avoid, since you mention it, namely, the accident that in past years I have not

always been understood, or had justice done to my real sentiments and intentions, in influential quarters at home and abroad. I will not deny that on several occasions this has been my trial, and I say this without assuming that I had no blame myself in its coming upon me. But then I reflected that, whatever pain that trial might cost me, it was the lightest that I could have, that a man was not worth much who could not bear it; that, if I had not had this, I might have had a greater; that I was conscious to myself of a firm faith in the Catholic Church, and of loyalty to the Holy See, that I was and had been blest with a fair measure of success in my work, and that prejudice and misconception did not last for ever. And my wonder is, as I feel it, that the sunshine has come out so soon, and with so fair a promise of lasting through my evening.

My Lord and Gentlemen, in speaking so much of myself I feel I must be trying your patience; but you have led me on to be familiar with you. I will say no more than to offer a prayer to the Author of all good, that the best blessings may descend from Him on all those who have taken

part in this gracious act, exercised towards one who has so faint a claim on their generosity.

JOHN HENRY CARD. NEWMAN.

April 10, 1880.

[This Reply closes the Addresses from Ireland, of which there were five. The following letter represents the mind of many towards Dr. Newman who had not the opportunity of expressing it.]

THE PALACE,
LIMERICK, *March* 20, 1879.

MY DEAR DR. NEWMAN,

I fear I am coming a little late with my congratulations. They are, however, very sincere and cordial. I do not know that any event in the ecclesiastical world ever gave me more real joy than your elevation to the Cardinalate. I have been desiring it, and speaking of it, as a thing that ought to be—and now that it is come I have a right to rejoice. It is strongly in my mind—but this is perhaps a delusion—that amongst your many claims to favour and honour at the hands of the Church, what you did for Ireland in connection with the Catholic University was not, and could not have been forgotten by our Holy Father. You laboured hard and suffered much, and made many sacrifices in our cause whilst you were with us; and you did this because you loved our nation, and you wished to give effect, as no one else could with equal power, to the behests of the Holy Father in our regard. It is most pleasant to me to think that Leo XIII., who loves us too, has remembered this, and that it has counted for something amongst the weighty reasons that moved him to call you to his side as one of his most eminent and trusted counsellors.

You will hardly, I fear, remember me, and

therefore let me mention, and this is my apology for writing so much—that I claim to be an old acquaintance of yours. When you came here twenty years ago to preach for us, it was my privilege to have charge of you, and to be somewhat with you and about you. You have no doubt forgotten this—why should you remember it—but it has been always a fresh and most pleasing memory of mine. Let me then express to you my unqualified joy at your elevation to the foremost rank in the Church of which you have deserved so well, and say *ex intimo corde* (though you may not desire this) *ad multos annos*.

Believe me to be,

Most devotedly yours,

✠ W. Butler.

CARDINAL NEWMAN AT THE LITTLE ORATORY, LONDON.

Sunday Afternoon, *May* 9, 1880.

[The Cardinal's discourse to the Brothers of the Little Oratory, for which at its close they thank him in the following Address, has been very imperfectly preserved; through the crowd, the pressure, and distance from the speaker, only very fragmentary notes of it were taken down. Nor had the Cardinal any notes of his own. At almost the last moment he had to change the subject he had chosen, because he found that the audience he was to address were likely to be strangers to his intended line of thought. He actually spoke on some traits of character in St. Philip which had hitherto been little brought forward, but to which his attention had recently been drawn by Cardinal Capecelatro's *Life of St. Philip Neri*, then in course of translation by Fr. Thomas Pope.

The discourse was given on the Sunday which fell in the period during which he was entertained, as Cardinal, by the Duke of Norfolk, at Norfolk House. It is printed in close lines to mark it off as put together from shorthand notes, and without the Cardinal's revision. So far as can be gathered from notes taken at the time, it ran as follows.]

Reminding his hearers that they were now in the month in which St. Philip was taken to his reward, and that it was therefore natural to have special thought of him at that time,

he drew out St. Philip's self-restraint in not bringing himself into notice, even on occasions of great interest to him. He instanced, first, the attempted condemnation of the writings of Savonarola, next, the movement in advocacy of the removal of the ecclesiastical censures on Henry IV. which barred the recognition by the Church of his right to the throne of France. Both these questions were of most exciting interest, and among the most important ecclesiastical and political questions of the day.

It might on first thought seem unlikely and even foreign to St. Philip's character that he should have an opinion at all on such subjects as these. He was not of such station as would make it in place for him to come forward; nor was he likely to be sought out; for, hiding, as he ordinarily did, his gifts and acquirements, he was to those who did not know him, or who saw but little of him, as many another,—a very good man, a holy man, but nothing more; they did not think him anything out of the way. He went on in his own good and quiet way, but, for all that, he had great thoughts within him, he had strong feelings on what he saw to be injustice and wrong; he had learning, too, to guide him thereon; and when appealed to by responsible persons, it was found that, in the absence of duty to speak, his sense of propriety had claimed his silence, and that his reserve had been only that which beseemed his position. "Thus it was," the Cardinal continued, "that as regards questions bearing on the welfare of religion, he had a distinct view, and a deep feeling, and an interior illumination, and on appeal such as has been named he could espouse the cause he believed to be right, with a knowledge of the subject, and with a keenness, I was going to say *fierceness*, of energy, that would be, as it was in the cause of Henry IV., most powerful."

The Cardinal described the gaining the cause of Savonarola's writings—the well-known miracle of St. Philip's prayer. He noticed in passing that St. Philip was a Florentine and in his youth a frequenter of S. Marco, Savonarola's convent, whose Fathers he ever held in grateful memory for the spiritual benefits he had there received.

"This would naturally," said the Cardinal, "have added to the feeling, the very deep feeling in his heart, of the holiness, if I may say so, or at least, if not of the holiness, of the very great work of the Florentine Dominican." *

From speaking of Henry IV. and his adversities, arising as they did from the imputation of insincerity to him, he was led on to speak of detraction generally, but especially as it is seen in imputation of motives. "I think that detraction," so the notes run, "is not a fault which Catholics are so prone to as those who are not Catholics, at least according to my observation, which, I dare say, is not great: still, it comes before one again and again, how greatly detraction prevails in the world generally, especially in the political and professional worlds, and towards prominent men. If a person deserves wrong motives being attributed to him—well and good; there are times when we all have to bear witness and protest, and there are instances in which it is a matter of duty to speak; but how often it takes place without any really good cause or reason, and comes from those it does not concern—and how recklessly,—with an absence, it would seem, of a sense of its being wrong to criticise other people and say sharp things of them. They think it fair because the back is turned." He brought out the unkindness and the cruelty of this, though the cause of it often lay not in wrong intention, but, in the human mind there is a restlessness because it is not able, by putting this and that together, to find out why something has been done, and this, he said, is why people impute motives. "And this leads, I do not say to envy, but rather to jealousy of another's praise—and thus we have some sly word, or hint, or insinuation, some little detraction, whether true or false, as though there were a determination that what is to another's praise shall not pass unchallenged. And thus, too, we have the case of persons who *condemn* with faint praise, and insinuate what is against a person, though the form in which it comes seems to be praise." An example of this was to be

* Savonarola, put to death, 1498. St. Philip Neri, born 1515.

found in a play, where, as he could call it to mind, the plot turns upon a love of scandal, and a kind of restless eagerness, and a desire, from habit, to speak ill of others.

In contrast to this he showed the charity of St. Philip, instancing occasions both when censuring others, or bearing blame himself,—how mindful, notwithstanding his deep feeling, he is found to be of the duty of charity,—how steadfast to the ethical truths taught by St. Paul. I could read you, the Cardinal said, passages from St. Paul where again and again he tells us to put down all cruelty, *bitterness* towards each other—and when he speaks of charity what is it but the contrary of all that I have described — and so, too, when he speaks of charity thinking no evil; "let love be without dissimulation," and then also when he says so beautifully, "let your *modesty* * be known to all men"—what does he mean but your moderation, your not claiming all you might claim, your not insisting on your rights, and the like; but instead, having that sweet, harmonious, musical state of mind, which is so wanting in the world, and which would make the world so much better.

From this contrast between the charity of St. Philip and the cruel ways of the world, he was led to speak of the great devotion of St. Philip to St. Paul—a devotion remarkable towards one so very unlike himself,—St. Paul violent, St. Philip so gentle; the one going round the world, and hither and thither, making converts to the faith, the other abiding in one city drawing souls to God. "Charitas Dei diffusa est in cordibus nostris per spiritum sanctum qui datus est nobis" are the words of St. Paul which Holy Church applies to St. Philip on his Feast-day. Both had that principle in their hearts which makes men alike though differing in much—that deep principle, that characteristic of all Saints—a love of God—that sovereign principle which the world knows not, but with the possession of which the troubles of the world neither vex nor fret.

Then closing his discourse he said: "You recollect the lines of the poet—though by a Protestant poet, they are beautiful lines:—

* ἐπιείκεια, sweet-reasonableness.—*Matt. Arnold.*

'Thou art the source and centre of all minds
Their only point of rest, Eternal Word,
From Thee departing, they are lost, and rove
At random, without honour, hope, or peace.
From Thee is all that soothes the life of man,
His high endeavour and his glad success,
His strength to suffer and his will to serve.
But oh, Thou Sovereign Giver of all good,
Thou art of all Thy gifts Thyself the crown;
Give what Thou canst, without Thee we are poor,
And with Thee rich, take what Thou wilt away.'

Let us ever keep in mind, and be sure there is no good in the world—there is no good except it be found in Almighty God and the love of Him; His word is faithful, and if we depend upon Him He will never be untrue to us, but He will be with us to the end."

From Fr. Sebastian Bowden as Prefect of the Little Oratory, London.

My Lord Cardinal,

I beg leave, on behalf of the brotherhood, to offer their sincere thanks for your presence here this day, and for the words your Eminence has spoken. It was their wish to express in an Address the admiration, respect, and gratitude they entertain for your Eminence: but these expressions have already been made known to you in the Address presented long since * by the Congregation to which they are affiliated. They thought, moreover, that your Eminence would prefer the exercises in their ordinary simplicity, and to assist at them as did the first Cardinals of the Oratory, in whatever town they might be staying, not so much as Princes of the Church as sons of St. Philip. Had they spoken, there are two points to which

* *See* pp. 32, 33.

they would wish particularly to refer. Some thirty years since your Eminence delivered a series of Lectures on the position of Catholics in this land. Those Lectures brought upon yourself anxiety, trial, and suffering, lightened only by the expressions of gratitude they called forth throughout the world; but the result of those Lectures was to contribute materially to the improvement of the position of Catholics in this land. There are many audiences, intellectual and distinguished, to whom you might have addressed yourself, for your Eminence has only to speak to be heard, but you preferred one audience, and that nearer home, the brotherhood of the Oratory of Birmingham, and the brothers of that Oratory are associated with your name wherever those Lectures are read. On a more recent occasion, when the civil allegiance of Catholics in this land was called in question, your Eminence came forward and met the challenge, and proved to the satisfaction of our countrymen that, in the conscience of every true Catholic, faith and loyalty go hand in hand. Again, to whom did your Eminence address yourself? To one from whose name you were pleased to say you gained support—to one who is known by all, as the leader of the Catholic laity in this land, but known to us and loved by us in this Chapel from his boyhood as a devoted brother of the Oratory and a son of St. Philip to his

heart's core. The Brothers then beg leave to return you their most sincere thanks for giving them the privilege of your presence and allowing them to hear your voice. By all of us those words which you have spoken will be valued with a deep and special interest. But there are many here who have heard that voice from childhood—many who were told by parents, now no more, that your voice first awoke in those parents' souls the desire for the faith, and therefore by that faith their children are now procured the priceless heritage of the truth. I beg one favour more from you, My Lord Cardinal, before you depart, and that is that you will grant us your blessing that so the benediction of the Patriarch may descend upon the children, who will carry it and the words you have spoken in their memories to their lives' end.

ADDRESS TO THE CATHOLIC UNION OF GREAT BRITAIN * AND PRESENTATION OF TESTIMONIAL FROM AUSTRALIA.†

(*May* 12, 1880.)

The First Half-Yearly Meeting for 1880 of the Catholic Union of Great Britain was held at Willis's Rooms on Wednesday, the 12th of May: His Grace the Duke of Norfolk, E.M., President, in the chair.

* For the previous proceedings (Spring, 1879) of the Catholic Union, *see* pp. 76-87.

† For the Presentation of the Testimonial from Australia, *see* p. 275.

About three hundred members were present, of whom the following gave their names:—

The Earl of Denbigh, the Earl of Ashburnham, the Earl of Gainsborough, the Lord Braye, the Lord Arundell of Wardour, the Lord Stafford, the Viscount Bury, the Lord Herries, the Lord Lovat, Lord Edmund Talbot, Sir George Bowyer, Sir H. Bedingfeld, Sir R. H. Pollen, Sir Reginald Barnewall, the Count Stuart d'Albanie, Sir Charles Clifford, Hon. W. North, Hon. F. Stonor, Major-General Patterson, Mr. Charles Langdale, Mr. T. W. Allies, Mr. St. George Mivart, F.R.S., Mgr. Carter, Canon Macmullen, Rev. Fr. Coleridge, Canon Drinkwater, Rev. J. F. Knox, Admiral Jerningham, Mr. J. Hasslacher, Mr. A. Gerard, Mr. J. E. Doyle, Mr. J. G. Kenyon, Mr. G. Goldie, Mr. R. Wilson, Mr. H. Gosselin, Col. Butler, C.B., Mr. R. Davey, Mr. Watts, Rev. P. W. Dromgoole, Rev. W. Davey, Rev. A. Burns, Mr. L. J. B. Dolan, Mr. Edwin de Lisle, Mr. J. Bradney, Major Gape, Mr. Allen Fennings, Mr. E. E. Sass, Mr. J. W. D. Mather, Dr. Fincham, Rev. Reg. Tuke, Mr. H. Wheeler, Canon Rymer, Mr. J. V. Harting, Mr. R. Ward, Mr. Reg. Reynolds, Mr. H. Rymer, Mr. J. G. Sutcliffe, Mr. S. J. Nicholl, Mr. Francis Kerr, Mr. O. Seagar, Canon Butt, Mr. E. Walford, Mr. L. Bowring, Mr. E. De Poix, Mr. L. P. Casella, Mr. E. L. Aves, Mr. W. F. Mylius, Captain Jones, Mr. E. Meynell, Major Trevor, Mr. A. Blount, Major W. Fletcher Gordon, Mr. S. Ward, Mr. Lewis H. Perry, Mr. Charles Stonor, Mr. Richard Mills, Mr. T. Longueville, Mr. E. Trevelyan Smith, Mr. Osmund Lambert, Mr. R. B. Woodward, Mr. J. H. Lilly, Mr. H. J. Lescher, Mr. M. Ellison, Mr. E. Gresham Wells, Mr. Daniel O'Connell, Mr. G. S. Lane-Fox, Canon Bamber, Mr. Henry Matthews, Q.C., Mr. F. R. Wegg-Prosser, Mgr. Croskell, Rev. F. H. Laing, Mr. Charles Kent, Canon Moore, Mr. Thos. Walmesley, Rev. Fr. Bowden, Rev. Fr. Gordon, Rev. Fr. Antrobus, Very Rev. G. Akers, Mr. J. Hansom. Mr. C. A. Buckler, Mr. G. Elliot Ranken, Rev. J. Reeks.

Letters of apology were received from the Marquis of Ripon, Lord Petre, and Lord Henry Kerr.

The President: As I am quite sure that you will not welcome many words from me upon an occasion when an address is expected from one who is so much more worthy, in every way, of your attention, I shall content myself, before resigning the chair, with ex-

plaining the reasons why this meeting has been postponed from the ordinary date. It should have been held, as no doubt you are aware, last February, but His Eminence Cardinal Newman, who had been asked to address the Union, found it inconvenient to attend then. The meeting was therefore postponed until April, and then the dissolution of Parliament having caused the absence from town of many members of the Union who were most anxious to hear and meet His Eminence, a further postponement until the present date was resolved upon. In taking this course, the Council and myself have acted, I am afraid, somewhat in excess of the powers given us by the Rules; but we felt convinced that the general body of the members would condone and forgive that which has occurred in consideration of the cause to which it is due. (Cheers.) . . .

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His Grace the Duke of Norfolk, on resuming the chair as President, thanked the members for again electing him to it, and proceeded to call upon His Eminence Cardinal Newman to address the meeting, as he had graciously consented to do, in compliance with a request from the Council.

Cardinal Newman's Address.

The Conversion of England to the Catholic Faith.

[Printed from copy of his MS.]

"When I say to you, gentlemen, that the question to which I shall ask your attention bears upon the subject of the conversion of England to the Catholic Faith, you will think, perhaps, I am venturing without necessity upon difficult and dangerous ground — difficult because it relates to the future, and dangerous from the offence which it may possibly give to our Protestant

brethren. But a man must write and speak on such matters as interest and occupy his mind. At the time when you paid me the great compliment of asking me to address you, you were aware who it was that you were asking. You were aware what I could attempt and what I could not attempt; and I claim in consequence—and I know I shall obtain—your indulgence in case you should be dissatisfied, whether with my subject or with my mode of treating it. However, I am not going to consider the prospect of this country becoming Catholic, but to inquire what we mean when we speak of praying for its conversion. I cannot, indeed, say anything which will strike you as new, for to be new is to be paradoxical; and yet if I can bring out what is in my mind, I think something may be said upon the subject. Now, of course it is obviously an act of both simple charity and religious duty on our part to use our privilege of intercession on behalf of our own people—of charity, if we believe our religion is true, and that there is only one true religion; and of strict religious duty in the case of English Catholics, because such prayer has been expressly enjoined upon them by ecclesiastical authority. There is a third reason, which comes to us all accompanied with very touching and grateful reminiscences. Our martyrs in the sixteenth century, and their successors and representatives in the times which followed, at home and abroad, hidden in out-of-the-way nooks and corners of England, or exiles and refugees in foreign countries, kept up a tradition of continuous fervent prayer for their dear England down almost to our own day, when it was taken up as if from a fresh beginning. It was a fresh start on the part of a holy man, Father Spencer of the Passion, himself a convert, who made it his very mission to bring into shape a system of prayer for the conversion of his country, and we know what hardships, mortifications, slights, insults, and disappointments he underwent for this object. We know, too, how in spite of this immense discouragement, or rather I should say by means of it (for trial is the ordinary law of Providence), he did a great work—great in its success. That success lies in the visible fact

of the conversions that have been so abundant among us since he entered upon his evangelical labour, coupled as it is with the general experience which we all have in the course of life of the wonderful answers which are granted to persevering prayer. Nor must we forget, while we bless the memory of his charity, that such a religious service was one of the observances which he inherited from the Congregation which he had joined, though he had begun it before he was one of its members; for St. Paul of the Cross, its founder, for many years in his Roman monastery had the conversion of England in his special prayers. Nor, again, must we forget the great aid which Father Spencer found from the first in the zeal of Cardinal Wiseman, who not only drew up a form of prayer for England for the use of English Catholics, but introduced Father Spencer's object to the Bishops of France, and gained for us the powerful intercession of an affectionate people, who in my early days were considered in this country to be nothing else than our natural enemies. The experience, then, of what has actually come of prayer for our country in this and the foregoing generation is a third reason, in addition to the claim of charity and the duty of obedience, for steadily keeping up an observance which we have inherited. And now, after this introduction, let us consider what it is we ask for when we ask for the conversion of England. Do we mean the conversion of the State, or of the nation, or of the people, or of the race? Of which of these, or of all of these together; for there is an indistinctness in the word 'England'? And again, a conversion from what to what? This, too, has to be explained. Yet I think that at all times, whether in the sixteenth century or the nineteenth, those who have prayed for it have mainly prayed for the same thing. That is, I think they have ever meant, first, by conversion, a real and absolute apprehension and acknowledgment, with an internal assent and consent, of the Catholic Creed as true, and an honest acceptance of the Catholic Roman Church as its divinely ordained exponent; and, next, by England, the whole population of England, every man, woman, and child in it. Nothing short of

this ought to satisfy the desire of those who pray for the conversion of England. So far our martyrs and confessors, and their surroundings of the sixteenth, seventeenth, and later centuries, are at one with each other; but so abstract an object is hardly all they prayed for. They prayed for something concrete, and so did we; but as times and circumstances have changed, so has what is possible, desirable, assignable changed as regards the objects of their and our prayers. It must be recollected that the sixteenth and following centuries have been a period of great political movements and international conflicts, and with those movements and conflicts, and their issues, religion has been intimately bound up. To pray for the triumph of religion was in times past to pray for the success in political and civil matters of certain Sovereigns, Governments, parties, nations. So it was in the fourth century, when Julian attempted to revive and re-establish Paganism. To pray for the Church then was to pray for the overthrow of Julian. And so in England Catholics in the sixteenth century would pray for Mary, and Protestants for Elizabeth. But those times are gone; Catholics do not now depend for the success of their religion on the patronage of Sovereigns—at least in England—and it would not help them much if they gained it. Indeed, it is a question if it succeeded here in England even in the sixteenth century. Queen Mary did not do much for us. In her short reign she permitted acts, as if for the benefit of Catholics, which were the cause, the excuse, for terrible reprisals in the next reign, and have stamped on the minds of our countrymen a fear and hatred of us, viewed as Catholics, which at the end of three centuries is as fresh and keen as it ever was. Nor did James II. do us any good in the next century by the exercise of his regal power. The event has taught us not to look for the conversion of England to political movements and changes, and in consequence not to turn our prayers for it in that direction. At a time when priests were put to death or forced out of the country if they preached or said Mass, there was no other way open for conversion but the allowance or sanction of the Govern-

ment. It was as natural, therefore, then to look for political intervention, to pray for the success of dynasties, of certain heirs or claimants to thrones, of parties, of popular insurrections, of foreign influence, on behalf of Catholic England, as it would be preposterous and idle to do so now. I think the best favour which Sovereigns, Parliaments, municipalities, and other political powers can do us is to let us alone. Yet, though we cannot, as sensible men, because times have changed, pray for the cause of the Catholic religion among us with the understanding and intention of those who went before us, still, besides what they teach us ethically as to perseverance amid disappointment, I think we may draw two lessons from their mode of viewing the great duty of which I am speaking—lessons which we ought to lay to heart, and from which we may gain direction for ourselves. And on these I will say a few words. And first, they suggest to us that in praying for the conversion of England we ought to have, as they had, something in view which may be thrown into the shape of an object, present or immediate. An abstract idea of conversion—a conversion which is to take place some day or other, without any conception of what it is to be and how it is to come about—is, to my mind, very unsatisfactory. I know, of course, that we must ever leave events to the Supreme Disposer of all things. I do not forget the noble lines,

> Still raise for good the supplicating voice,
> But leave to Heaven the measure and the choice.

But this great precept does not interfere with our duty of taking pains to understand what we pray for—what our prayer definitely means; for the question is not what we shall get, but for what we shall ask. The views of our predecessors were clear enough; on the other hand, a want of distinctness is not only unjust to our object, but is very likely very apt to irritate those for whom we pray, as if we had in mind some secret expedients and methods against them, or else as if we were giving expression to a feeling of superiority and compassion about them, and thus betaking ourselves to the only resource left to men who have been beaten in argu-

ment. Certainly those who prayed for the accession of Mary Tudor or Mary Stuart to the throne of England did not lay themselves open to this charge. They were definite enough in their petitions, and would have been quite satisfied with ordinary acts of Providence in their favour, such as form the staple of the world's history. And this is the point as to which, I think, they give us a second lesson for our own profit. I consider, then, that when we pray we do not ask for miracles, and that this limitation of our prayers is neither a prescribing to Divine mercy nor any want of faith. I do not forget the displeasure of the prophet Eliseus with the King of Israel, who smote the ground only three times with his arrow instead of more times. 'If thou hadst smitten five, six, or seven times,' says the prophet 'then thou hadst smitten Syria, even to utter destruction; but now three times shalt thou smite it;' but in this case there is no question of miracles. Nor will it be to the purpose to refer to the parable of the importunate widow, for that has nothing to do with miracles either. What I would urge is this; the Creator acts by a fixed rule, which we call a system of laws, and ordinarily, and on the whole, He honours and blesses His own ordinance, and acts through it, and we best honour Him when we follow His guidance in looking for His presence where He has lodged it. Moreover, what is very remarkable, even when it is His will to act miraculously—even when He oversteps His ordinary system—He is wont to do honour to it while overstepping it. Sometimes, indeed, He directly contradicts His own laws, as in raising the dead; but such rare acts have their own definite purpose, which make them necessary for their own sake; but for the most part His miracles are rather what may be called exaggerations, or carrying out to an extreme point, of the laws of Nature, than naked contrarieties to them; and if we would see more of His wonder-working hand we must look for it as thus mixed up with His natural appointments. As Divine aid given to the soul acts through and with natural reason, natural affection, and conscience, so miraculous agency, when exerted, is in many, nay, in most cases, a

co-operation with the ordinary ways of physical nature. As an illustration, I may take the division of the waters of the Red Sea at the Word of Moses. This was a miracle, yet it was effected with the instrumentality of a natural cause, acting according to its nature, but at the same time beyond it. 'When Moses,' says the sacred writer, 'had stretched forth his hands over the sea, the Lord took it away by a strong and burning wind blowing all the night and turned it into dry ground.' The coincidence that it happened at so critical a time and in answer to prayers, and then the hot wind's abnormal and successful action—all this makes it a miracle, but still it is a miracle co-operating with the laws of Nature, and recognising them while it surpasses them. If the Almighty thus honours His own ordinances, we may well honour them, too; and, indeed, this is commonly recognised as a duty by Catholics in medical cases, not to look to miracles until natural means had failed. I do not say that they neglect this rule in regard to their prayers for conversions, but they have not it before their minds so consistently and practically. For instance, prayers for the conversion of given individuals, however unlikely to succeed, are, in the case of their relations, friends, benefactors, and the like, obviously a sacred duty. St. Monica prayed for her son; she was bound to do so. Had he remained in Africa he might have merely exchanged one heresy for another. He was guided to Italy by natural means, and was converted by St. Ambrose. It was by hoping against hope, by perseverance in asking, that her request was gained, that her reward was wrought out. However, I conceive the general rule of duty is to take likely objects of prayer, not unlikely objects, about whom we know little or nothing. But I have known cases when good Catholics have said of a given Protestant, 'We *will* have him,' and that with a sort of impetuosity, and as if, so to say, they defied Providence, and which have always reminded me of that doctrine of the Hindoo theology represented in Southey's poem—that prayers and sacrifices had a compulsory force on the Supreme Being, as if no implicit act

of resignation were necessary in order to make our intercession acceptable. If, then, I am asked what our predecessors in the faith, were they on earth, would understand now by praying for the conversion of England, as two or three centuries ago they understood by it the success of those political parties and those measures with which that conversion was bound up, I answer that they would contemplate an object present, immediate, concrete, and in the way of Providence, and it would be, if worded with strict correctness, not the conversion of England to the Catholic Church, but the growth of the Catholic Church in England. They would expect, again, by their prayers nothing sudden, nothing violent, nothing evidently miraculous, nothing inconsistent with the free will of our countrymen, nothing out of keeping with the majestic march and slow but sure triumph of truth and right in this turbulent world. They would look for the gradual, steady, and sound advance of Catholicity by ordinary means, and issues which are probable, and acts and proceedings which are good and holy. They would pray for the conversion of individuals, and for a great many of them, and out of all ranks and classes, and those especially who are in faith and devotion nearest to the Church, and seem, if they do not themselves defeat it, to be the objects of God's election; for a removal from the public mind of prejudice and ignorance about us; for a better understanding in all quarters of what we hold and what we do not hold; for a feeling of good-will and respectful bearing in the population towards our bishops and priests; for a growing capacity in the educated classes of entering into a just appreciation of our characteristic opinions, sentiments, ways, and principles; and in order to effect all this, for a blessing on our controversialists, that they may be gifted with an abundant measure of prudence, self-command, tact, knowledge of men and things, good sense, candour, and straightforwardness, that their reputation may be high and their influence wide and deep; and, as a special means and most necessary for our success, for a larger increase in the Catholic body of brotherly love and mutual sympathy, unanimity, and high principle, for rectitude of

conduct and purity of life. I could not have selected a more important subject to bring before you; but in proportion to my sense of its importance is my consciousness that it deserves a treatment far superior to that which I have given it. I have done as well as I could, though poor is the best."

The Earl of Gainsborough: I have been suddenly called upon to move a resolution which I know you will willingly respond to. . . . The resolution which I have to move is this: "That the best thanks of the Catholic Union of Great Britain be respectfully offered to Cardinal Newman for the honour His Eminence has conferred upon the Union on this occasion". (Great applause.)

Canon Macmullen: I feel that no speech of mine is necessary to recommend to this meeting the resolution which the Earl of Gainsborough has proposed and which I have been called upon by His Grace the President to support. Cardinal Newman's voice has carried me back to years that have long passed away; years when, from week to week, I enjoyed the blessedness of hearing those words of His Eminence from the pulpit of St. Mary's, Oxford, by which my mind was first awakened to the truths of the Catholic religion and guided on to the Catholic Church. That time has come back to me in all its vividness during the last half-hour, and I think of it with feelings of the profoundest gratitude to him, which no lapse of years can weaken, and which no language can adequately describe. It is extremely gratifying to me, as it must be to all of us this afternoon, to find that even the physical power of His Eminence's voice remains so unimpaired. Time must no doubt have, to some extent, weakened it, but it still retains not only all its old sweetness, but its moral and spiritual influence. We all know in how many instances that voice has been raised, and that influence employed, with the happiest results, when the needs of the Church required it; while I know in my own experience, and no doubt many here know too, how often that voice has given satisfaction to the doubting and encouragement to the perplexed. And now it is a fresh and a deep debt of gratitude which

we owe to His Eminence, for putting aside for a time the quiet daily habits of his life, to come to address to us those beautiful words which we have all listened to with so much interest and admiration. I cannot think that those words will soon depart from our minds. We are all engaged day by day in our different ways in the work of which His Eminence has been speaking, and I must express my earnest hope that we may ever act in the spirit of his words and remember that it is by his wisdom and prudence, by his kindness and candour to his opponents, by his force of sympathy and everflowing charity, together with his firm grasp of principle, that he has established for himself his unexampled influence over the intelligence and affections of his fellow-countrymen of every school of opinion and of every creed. (Loud cheers.)

The motion was then put by the President, and carried by acclamation.

Cardinal Newman: I am sure, my dear friends, you will not consider the paucity of words which I use to be the measure of my feelings. Of course it is known that the more a man feels the less he will speak; and so it is with me most certainly at this moment. You have spoken in a way to do me extreme honour. For myself, I know that I am now very old, and therefore it is a great comfort to think that there are those who take such an interest in me; and I am extremely gratified at all that has been said of me, and the kind thoughts and feelings which have been expressed. It is a great privilege from Almighty God to have such

kindness shown to one. I cannot but feel, indeed, that far kinder and more flattering things have been said of me than I really deserve. But I will not attempt to weigh nicely your words, or to judge myself—that I will leave to Him. And now let me say one word in explanation of something I said in my address just now. I must not for an instant be supposed to forget that miracles are one of the standing gifts of the Catholic Church, and that though in particular cases it may be presumptuous to look for them, or hasty and rash to pronounce their occurrence, nevertheless they are at times granted for our encouragement and edification, and, even when they are not of the nature of evidence, answer various good purposes in the Divine dispensation. I am grateful to you all for your favourable judgment of me, your charity and sympathy for me, your resolute intention to think well of me in all things, and in so many ways to do me honour. (Loud cheers.)

ADDRESS AND TESTIMONIAL FROM AUSTRALIA.

When the cheering after the Cardinal's few words of thanks given above had ceased, His Grace the President rose and said: "I have yet one more duty to perform to-day, my Lords and Gentlemen, and that is to hand to Cardinal Newman a present from the Catholics of Australia which they have requested me to present to His Eminence. (Cheers.) I think this is especially a fitting occasion to discharge this duty, and, so to speak, to bring the Catholics of England and the Colonies together; for when the Holy Father conferred the dignity of Cardinal on Doctor Newman, he struck a note which was echoed not only throughout Great Britain and Ireland, but throughout the Colonies as well, and everywhere where the English language is spoken. This is the first time a present of the sort has come from the Catholics of Australia; and although I received it some months ago, I thought it well for this reason to keep it until a suitable public occasion, such as this seems pre-eminently to be, should occur, on which to present it to His Eminence. Let me say further, that the movement in connection with this presentation has not been confined to Sydney or New South Wales, or to any particular class. It was a spontaneous movement, participated in by all classes throughout the island, and in many instances the mite of the poor was willingly given towards it, as is shown in a letter received by me from Mr. Archer of Sydney." (Loud cheers.)

Letter from Mr. W. H. Archer of Sydney, to His Grace the Duke of Norfolk, Hereditary Earl Marshal of England, etc., etc.

Double Bay, Sydney,
September 8, 1879.

My Lord Duke,

I have the honour to address your Grace under the following circumstances:—

When the news came to Australia that the dignity of Cardinal had been offered to the Very Rev. John Henry Newman, there ran a thrill of joy through Catholic hearts. That dignity was recognised as a fitting reward for his life-long battle for Truth, and it was looked upon as an unmistakable testimony by the highest authority on earth to the genius, the learning, and the sanctity of this son of St. Philip.

Soon, however, fears arose that the illustrious Oratorian, in his sensitive humility, would succeed in his efforts to escape from the splendour and the burden of the Purple; but when it was at last authoritatively made known that he was indeed to be a Cardinal, there was not only hearty satisfaction but a deep sense of relief.

Concurrently with these tidings came an account of your Grace's efforts in the mother country to testify in some way to the general joy in this gracious elevation; and one amongst us, well aware that there are Catholics in Australia who in their affection and admiration for John Henry Newman cannot be surpassed, wrote to a few of them to the effect that some effort, however modest it might be, should be made to show that our hearts beat in unison with yours, and that our voices could harmoniously join in

the general acclaim. This took place in May last, within the Octave of St. Philip Neri, and the result was a rapid and signal success.

The first response received was from a gentleman who is Australian born, and is also one of the most eminent of our public men, the Honourable William Bede Dalley, and to him our speedy success was chiefly due.

. . . . . .

Catholics only were present at our deliberations; but this did not prevent practical sympathy and support from others, and among them one who is entitled to our grateful mention, the Reverend Dr. Charles Badham, of the University of Sydney, who wrote for us the Latin inscription, which appears on the centre of the salver.

The movement was intended to be a lay one; and so it was in the main; but in fact, all sections of Society more or less contributed. It was carefully made known from the outset that no sum however small would be refused. The consequence was that shillings and even pence flowed in from all parts of the country. Many of these modest contributions came not only from poor people in scattered townships, but from struggling selectors, wood-splitters, fishermen, from folk that toil in the remote bush, in wild woods, and on lonely coasts remote from the capital.

The universality of the offering was indeed so remarkable that His Grace the Archbishop of Sydney deemed it of significance enough to record in a pastoral. His Grace said: "Has not the venerable name of John Henry Newman acted as a spell upon them? and are they not doing for him what they have proposed to do for no other, on his being made a Cardinal? Without a word or a sign from the Archbishop, of their own spon-

taneous impulse, they have united in an unanimity very unusual, from the highest leaders to the most unknown amongst them, to do him honour. Their love of him, their profound reverence and admiration will be recorded in the lasting and grateful form, loving words, and golden plate, engraved and embossed with many memories dear to him."

There is a natural anxiety that no time be lost in forwarding the Testimonial, just finished, to its destination; and I have been asked to solicit your Grace's kind offices so far as to present to Cardinal Newman both the Salver, made of Australian gold, and the Address which accompanies it, in the name and on behalf of the subscribing Catholics in Australia.

. . . . . .

We look up to you, my Lord Duke, as the legitimate representative of the Catholic Laity of the British Empire, and therefore feel confident that your Grace will honour us by cordially acceding to our request.

I have the honour to be,
My Lord Duke,
Yours ever respectfully and sincerely,
W. H. Archer.

After this letter his Grace read the Address and then presented it and the Salver to His Eminence.

The Address from Australia.

To His Eminence Cardinal Newman:—

We are authorised on behalf of the members of the Roman Catholic Church in this country to tender to you our hearty and respectful congratulations upon your elevation to the sacred office to

which it has pleased our Holy Father to call you; and at the same time to ask your acceptance of this memorial of an event of such deep and universal interest in the history of the Church, of our own admiration of your intellect and character, and of our gratitude for your distinguished services to religion. The members of our faith in this distant land desire to have some share, however humble, in the gratifying labour imposed upon all Catholics of witnessing to the world the value of your work. Advantage has been taken of the solemn occasion which now presents itself to openly express those profound sentiments of admiration and sympathy which have lain in our hearts so long; and which, but for the crowning honour of your illustrious life, would still have remained unsaid.

Here, as in every part of the world where our language is spoken, your high place in our national literature and in our national life is clearly recognised, and though it has been the privilege of but few amongst us to look upon you, it has not been denied to many of us to hold with your genius that silent and refining intercourse which the humblest and most distant can enjoy with the rarest and most gifted of human intelligences.

To us it is no small thing that an opportunity has arisen which seems to pardon our intrusion upon the sacred privacy of your life, and at the same

time to afford to us the long-sought-for gratification of publicly testifying our reverence for your life, our admiration of your intellect, and our gratitude for your services to mankind.

The inscription upon the salver:—

IOHANNI HENRICO NEWMAN
Qui omnia,
Quæ a Deo acceperat,
Singulare ingenium miram subtilitatem
Inventionem in paucis felicem
Doctrinam quam nihil effugiebat
Quod ad humanam vitam pertineret,
Ad veritatis cognitionem et ad fratrum
Salutem sibi concessa ratus, spreta volgari
Facundia, Divinae caritatis lampada
Tanquam unicæ ducis et magistræ secutus
Adeo alte in hominum mentes descendit
Ut multos opinionum fallaciis obcæcatos
Et per incertas vias anxie trepidantes in luce
Et tranquillitate civitatis Dei collocaverit;
Pro tantis meritis et ob Principatus in Ecclesia
Dignitatem a Summo Pontifice
Plaudente orbe terrarum collatam
Fideles Sydneienses,
Ut sua quoque civitas
Communi gaudio intersit
Simul et gratias agunt
Et gratulantur.

To John Henry Newman, who, regarding all things which he had received from God (singular genius, wondrous subtlety of intellect, rare felicity of imagination, learning which nothing that was of human interest could escape), as having been bestowed upon him for the attainment of a knowledge of the truth and for the salvation of his fellow-creatures, and who, following the light of Divine Love as the only leader and teacher, entered so deeply into the hearts of men, that many blinded by the deceits of prejudice and anxiously hurrying through uncertain paths, were led by him into the light and tranquillity of the City of God. For such labours, and as a memorial of the princely dignity conferred upon him by the Sovereign Pontiff, with the universal approval of mankind, the Catholics of Sydney, in order that their city may have a share in the common joy, express their gratitude and offer their congratulations.

Reply to the Address from Australia.

It has been a great and most welcome surprise to me to find that I, dwelling in England, should have succeeded in gaining friends at the other end of the earth, friends so many and so warm, friends whom I seem to myself to have done so little to deserve, yet who have been so resolute in making known both their warmth and their numbers to the world at large. Besides the Address which high and low have with such wonderful unanimity joined in sending to me, they have made me a beautiful, costly, and singularly artistic present, which speaks of their country by virtue of the rich indigenous material of which it consists, and of their own kind hearts in the flattering and touching words which are engraven upon it. And that these words might be the more grateful to me, the donors have been at pains to gain in the choice of them the aid of a well-known and highly-distinguished scholar, who had known me years ago, when he was an inhabitant of the great Metropolitan centre in which my lot is cast. I must make a further remark. It is well known that, in

conferring on me my high dignity, the Sovereign Pontiff in consideration of my age and delicate health suspended in my case the ordinary rule, and condescended to allow me, by a rare privilege, though a Cardinal of the Holy Roman Church, to remain in my own country—nay, in my place in the Oratory. This being so, I notice it as a happy coincidence that, as if in anticipation of his Holiness's indulgence to me, his Australian children have engraven on their gift, with a true instinct of what would please me as regards it, and as if looking on to the time when others must be owners of it, not only my own name, but the names of those Fathers whom, by search into one of my publications, they found to have been for so many years my intimate friends and brothers in the Oratory at Birmingham. There was just one other act of kindness open to them, and they have not let it slip. When the time came for my receiving their gift, they did not choose that it should be presented to me by the mere mechanical appliance of the steam vessel and the railroad van, but it is now placed in my hands by a great person, by one whom I have been allowed to

know, love, and take interest in, even from his childhood, whom the Catholics of England recognise as their hereditary chief, and whose participation in this act of grace associates in my honour the fresh life and bright future of Colonial England with the grand memories of the past and the romance of its mediæval period.

At the request of the Duke of Norfolk Cardinal Newman then gave his blessing to the audience, which soon after separated.

NOTICES FROM *THE SYDNEY FREEMAN* AND LETTERS RELATING TO THE TESTIMONIAL FROM AUSTRALIA.

SYDNEY, *July* 19, 1879.

An influential meeting of Catholics was held at St. Mary's Committee Rooms, Sydney, on Friday evening last. Owing to the sudden death of the lamented Mr. Edward Butler, certain preliminary arrangements had been somewhat interfered with, and many of the circulars had been issued but a few hours previously. There was, notwithstanding, a numerous and enthusiastic assemblage. We observed the Hon. William Bede Dalley, Q.C., M.L.C.; Mr. P. A. Jennings, C.M.G., K.C.P.; Messrs. W. W. Tarleton, barrister-at-law; T. Butler; C. Heydon, barrister-at-law; W. H. Archer, K.S.G.; J. Watkins, barrister-at-law; F. M'Carthy, M.A.; J. G. O'Ryan, barrister-at-law; C. S. Coveny; J. J. Moore, J.P.; T. O'Neil; R. Butcher; F. S. M'Dermott; W. C. Browne, M.L.A.; T. M. Slattery, J.P.; E. F. Flanagan; P. O'Dowd; J. J. Spruson; J. G. M'Hale; J. T. Toohey; J. Brady; P. Hogan, J.P.; T. Dalton, J.P.; T. O'Neill, jun.; D.

O'Conner, M.L.A.; J. P. Garven and E. Hollingdale.

Apologies for non-attendance and expressions of warm sympathy were received from Mr. Joseph Leary, M.L.A.; Mr. Lynch, M.L.A.; Mr. Henry Austin; Mr. E. G. Ellis; Mr. W. W. Wardell; Mr. W. A. Duncan; Mr. E. J. Rubie; and several other gentlemen. His Honour Mr. Justice Faucett also joined in hearty approval.

Mr. Butler moved, and it was seconded by Mr. W. H. Archer, that Mr. Dalley take the chair.

Mr. Dalley rose and said:—

Gentlemen,—In introducing the subject of our meeting, I find it impossible to avoid saying one or two words of one who on last Sunday afternoon, only a few hours before his untimely death, spoke to me of this movement in language of entire approval and sympathy. He then entertained the hope that the state of his health would have permitted him to be here with us to-night; and gladly undertook to co-operate with me and with you (and with Mr. Archer, to whom the suggestion of the movement is due) in bringing this matter to a successful issue. . . .

Then speaking of Dr. Newman, the chairman went on to say: And now when his life is drawing rapidly to a close, and the Head of the Church desires to honour him, let us make haste, gentlemen, to take our place in a movement so full of historical significance and which will be on all sides regarded with so much interest. . . . With these few observations I leave the matter in the hands of the gentlemen present, feeling assured that the response to our invitation to the Catholics of New South Wales will not be unworthy of the nobleness of our object.

Mr. Archer moved that practical effect should be at once given to the movement by appointing —then and there—a working Committee, with power to add to their number, and that Mr. Dalley be its President until the object for which they met should be accomplished. (Cheers.) This was carried unanimously. . . .

The meeting then resolved itself into Committee,

and it was arranged that another meeting should take place on Tuesday the 17th instant in order to continue the organisation of the movement.

The Committee of the Memorial Fund, in honour of Cardinal Newman, held its second meeting on Tuesday the 17th instant, at the Committee Rooms, St. Mary's, Sydney. It was resolved, at the suggestion of the chairman, Mr. Dalley, that a salver and goblet of pure Australian gold and of Australian workmanship, with a suitable Latin inscription, be the form of the gift memorial. It was also determined that in order to secure the co-operation of every well-wisher to the illustrious Cardinal the smallest subscription would be received. The Committee appointed the week previously was increased by the addition of the following gentlemen: His Honour Mr. Justice Faucett, and Messrs. H. Fitzpatrick, M.P., T. C. Makinson, E. G. Ellis, W. A. Duncan (Collector of Customs), M. Makinson, J. G. O'Connor, James Toohey, Dr. Clune, W. E. Plunkett, E. J. Rubie, and T. O'Mara, barrister-at-law. The meeting then adjourned to Tuesday, 24th instant, Mr. Dalley promising, in the meantime, to get designs ready to lay before the Committee at the next meeting.

From Cardinal Newman to the Honourable Bede Dalley.

THE ORATORY, *August* 17, 1879.

MY DEAR SIR,

The newspaper has come to me with a notice of the honour you and your friends have done me by your public meeting on my behalf, and of the additional great goodness of your proposing, by a splendid gift, to record for present and future time your warmth of feeling for me and your favourable view of my services to the Catholic cause.

Highly gratified shall I be by your extraordinary generosity, and it will abide in the Oratory after me, to be preserved with care, and shown

with pride, as a memorial both of your good opinion of its founder and of his good fortune.

I have not omitted to say Mass for your friend * whom you have so unexpectedly lost, and who was intending so zealously to co-operate with you in my favour.

Offering you all my best thanks for your surprising kindness towards me,

I am, my dear Sir,
Sincerely yours,
JOHN H. CARDINAL NEWMAN.

From Dr. Vaughan, Archbishop of Sydney to Cardinal Newman.

SYDNEY, AUSTRALIA,
August 29, 1879.

MY DEAR LORD CARDINAL,

By the time your Eminence receives this letter the sound of many voices of congratulation will have passed away; and now, others having finished, I think I may send your Eminence my most respectful and affectionate expressions of joy and delight at what the Holy Father has done for you, and in you for the whole English-speaking Catholic world.

The Catholic people of this Archdiocese, though nearly all Irish or descended from the Irish race, having been brought up under a thoroughly English Archbishop, Dr. Polding, my dear predecessor, have more of the English tone of thought in them than those in other Colonies. Anyhow, they have been manifesting their Catholic spirit, and their deep veneration and love for your Eminence's person, by spontaneously uniting to show their deep appreciation of all you have done for the Catholic body. This token of respect, consisting of a golden Salver, will in due course be presented to your Eminence.

I refer to this act of our Catholic people in order, principally, to tell you that the two most active movers in the matter were Mr. W. Bede Dalley [Hon. William Bede Dalley, Q.C., M.L.C.],

* Mr. Edward Butler, mentioned above.

one of our leading public men, a Catholic; and Mr. W. H. Archer, who has the pleasure of knowing your Eminence, and who really gave the movement its first start. I mention these two names, in case, in your thanking the Catholics for what they have done, you should think fit to make some passing reference to their names.

There is one other point: and it is this. We are now in the midst of a great educational fight. The Bishops have lately issued a joint Pastoral Letter condemning Public Schools, and urging Catholics to give their children a thorough Catholic education. We have found that these State Schools are hot-beds of indifferentism and infidelity: and unless a bold stand were made, the Church eventually would suffer terrible injury. I send your Eminence three Pastoral Letters which I have written; and in the second you will see that I have taken some liberties (which I beg your pardon for) with your Eminence's name. If in your reply to the Catholic laity you could say a word about their being *thorough* in their Catholicity, and becoming "Champions" against the great apostasy, it would be a great help to our cause. They want courage; and you, by your words, could give it them.

Hoping your Eminence will forgive me for breaking in upon you in this way, and begging your blessing to comfort and sustain me so far from home,

I am, ever,

Your most affectionate and respectful servant in Christ,

✠ Roger Bede Vaughan,
Archbishop of Sydney.

From Cardinal Newman to Dr Vaughan, Archbishop of Sydney.

The Oratory, *Nov.* 16, 1879.

My dear Lord Archbishop,

It is an extreme satisfaction and pleasure to me to receive so warm a letter of congratulation from your Grace. It puts the crown on the honour paid me by the public meeting at

Sydney, and by the costly token which the gentlemen, who there assembled, are sending me of their affectionate regard. Mr. Dalley, whom you mention, was, I know, one of the foremost of my friends on that occasion, and I addressed a letter of thanks to him at once. I am happy to hear that his seconder, Mr. Archer, is the friend, who had already shown his kindness to me in another part of Australia. Also, it is a great gratification to me to find that a gentleman, who had here the highest name for classical scholarship, Dr. Badham, has so affectionately shown his friendly recollection of me in a more than kind inscription.

Also, I feel it a great honour on the part of your Grace, that you have made use, in the Pastorals, which you have had the goodness to send me, of what I had occasion to say at Rome last May on the subject of the special religious evil of the day. It pleased me to find that you could make it serviceable in the anxious conflict in which you are at this time engaged in defence of Christian education. It is indeed the gravest of questions whether our people are to commence life with or without adequate instruction in those all-important truths which ought to colour all thought and to direct all action;—whether they are or are not to accept this visible world for their god and their all, its teaching as their only truth, and its prizes as their highest aims;—for, if they do not gain, when young, that sacred knowledge which comes to us from Revelation, when will they acquire it? We here are in the same or, rather, worse peril than you can be.

I am, my dear Lord Archbishop,
Your faithful servant in Christ,
JOHN H. CARD. NEWMAN.

P.S.—I wrote the above on receipt of your Grace's letter, but have kept it, till I could say that the magnificent present had arrived. I am very grateful also for the Address which accompanies it. I suppose I ought to delay my formal acknowledgment of it till the Duke publicly makes over the salver to me, which will be when London fills. J. H. Card. Newman.

From the Duke of Norfolk to Cardinal Newman.

NORFOLK HOUSE, ST. JAMES'S SQUARE, S.W.
November 10, 1879.

MY DEAR LORD CARDINAL,

I am sending to you a Salver of Australian gold and an Address from the Catholics of Australia.

I enclose you the papers I have received about them.

I have written to Mr. Archer to say that I am sending the Salver and Address at once, but that I would suggest to you that a present of such beauty and public interest ought to be publicly presented to you, and that I should hope to do so during your expected visit to London in the Spring.

Believe me,
Your very faithful servant,
NORFOLK.

HIS EMINENCE CARDINAL NEWMAN.

From Cardinal Newman to Sir Wm. Archer, Sydney, New South Wales.

THE ORATORY, BIRMINGHAM,
June 30, 1880.

DEAR SIR WILLIAM ARCHER,

You will soon receive the account of the ceremony, which formally placed in my hands your most beautiful Salver. The Duke of Norfolk presented it to me as the representative of the donors. It was handed round and much admired. And then I replied in some words of acknowledgment, which were of course poor words in comparison of the great pleasure and deep gratitude which I felt at so great an honour. It is indeed a singular consolation in my old age to be so affectionately attended and carried on to that end which cannot be far distant, and I pray God to reward my kind and sympathising friends a hun-

dred-fold. You are one of the most prominent of them, and I wish (as you thought at one time it was possible yourself), that there was a prospect of my being able to thank you in person.

I hope you will all be pleased with what took place in London in May. I rely on you to tell me if I have to do anything to show my recognition of the generous interest which you feel and have felt for me. I am not a rich man, but can I make a donation to any Catholic charity or institution?

With my best and very grateful respects to all my Australian friends,

I am, my dear Sir William,
Sincerely yours,
JOHN H. CARD. NEWMAN.

Mr. W. H. Archer had lately received the honour of knighthood. This letter, addressed to Sir Wm. Archer, was stamped Birmingham, July 2, 1880, Sydney, September 1, 1880, and "Returned unowned," July 29, 1881.

CARDINAL NEWMAN AT ST. BERNARD'S, OLTON, THE SEMINARY OF THE DIOCESE OF BIRMINGHAM, JUNE 21, 1880.

[This sermon took the place of a formal reply to the address from the students presented on Holy Saturday, Ap. 12, 1879, pp. 53-55. The Seminary has since been transferred to St. Mary's, Oscott.]

It is written in the second chapter of St. Paul's second epistle to St. Timothy: "Thou therefore my son, be strong in the grace which is in Christ Jesus. And the things which thou hast heard from me before many witnesses, the same commend to faithful men, who shall be fit to teach others also. Labour as a good soldier of Christ Jesus. No man, being a soldier to God, entangleth himself with worldly business, that he may please Him to Whom he hath engaged himself. For he also that striveth for the mastery is not crowned, except he strive lawfully."

My dear brethren, I wish I were quite the person to speak upon the subject on which I

am drawn to say a few words. I say, I wish I were the person, because I have not that experience of seminaries, which alone could enable one to do so properly and perfectly. And yet I do wish to say a few words; and if they are in any respect not appropriate, I must be pardoned, if I do my best; and they will not be many words. I should like, if I could, to bring out what I conceive to be some of the moral advantages of a Seminary such as this. Of course the obvious, and what seems the first object of such seminaries, is that those who go forth to fight the battles of God and to be good soldiers of Jesus Christ, may be prepared to teach; for teaching is that office which comes first in the idea of a minister of God, and of the Apostles of God, and of the successors of the Apostles; and without a knowledge of theology, we cannot teach. Teaching therefore—theological teaching—may be said to be the obvious, the first, the *primâ facie* idea of a Seminary. But still I conceive that the moral advantages are not less to be estimated, and that, too, for the sake of the *object* which we all have in teaching and knowing theology, *viz.*, for the sake of impressing, what we have to impress, the faith and discipline of the Holy Church upon our people. Of course nothing can be said strong enough as to the advantage of having it set forth by those who are properly prepared to do so.

Now, there are a great many advantages in a seminary such as this, and though I dare say I may not name those which are most obvious and which are the most important, yet I will mention some of those which strike me.

And first, to take a large sense of the word, a seminary is a place of discipline. We all need discipline. We want discipline even for this world. And we know that this idea is felt so strongly even by those who are not Catholics, that the experience and discipline of schools are considered necessary for getting on in the world. We know what great advantage accrues to our own country from its peculiar scholastic system; and how foreign nations are looking to try, if they can, to transplant our own rules and principles and practices, which so succeed among us in Eng-

land. Now of course, speaking of schools, the bringing together of a number of boys is only in itself a misery and a deceit, if it is nothing more than to prepare them for this world. We are all born sons of Adam, and we know that evil bursts forth of itself, when any number of persons come together, and we call such a number of persons "the world". For that is the real idea of the world. It is the natural impulse and principle of our heart, exemplified in the fact that persons are brought together, and enabled to hold converse with each other, and therefore to form a rule, a moral rule, not the right rule, but still an ethical rule, holding up a sort of principle for admiration. And therefore those great schools, those merely secular schools, to which I have alluded, have such great evils attending them, that it is difficult to pronounce an opinion upon them; and all one can say about them is, perhaps, that things would not be better, in the absence of a deep religious principle, if the boys, who went there, remained at home. It has been so; I do not know what it is now. I know, however, that many of the serious men who have had the care of them, have felt the evil so much, and the necessity of a remedy for it, that in some places they are trying to introduce a sort of rule of confession, though it has been very much opposed by the parents. And therefore I say that we all, being children of Adam, have evil in us, and unless we look very carefully to ourselves, that evil will spring up though we are Catholics, and it is necessary for Catholics too, those who have the management of schools, to have their eyes open. But, apart from that aspect of it—the evil side of it—there is a great advantage in the mere fact of a number of young people being brought together. And in a Seminary there are great advantages that overcome the evil, and therefore we may look upon it only on its good side. It is truly good because it has great safeguards, not only the safeguards of the Catholic religion, but the safeguards of the personal piety of those young people who come and devote themselves to God, in the flower and spring-tide of their life. They give up their social comfort, they give up themselves and all they are to the glory of God

and His service, and that will of course be seen by God, and blest by God from whom it comes. Of course this is a great safeguard.

Another advantage is the collision of mind with mind. Let us be ever so well inclined, ever so good and holy, and acting ever so well with a view to pleasing God, and with a rule of life such as we ought to have, still there is a great deal to do in the way of disciplining our hearts, which we only gain by being brought together. Every one likes his own way; and of course it becomes an impossibility for every one to have his own way where there are many to be consulted. And therefore that very collision of mind with mind is a great advantage; and although it brings a soul into a certain degree of temptation, still, that temptation turns to good from its being wrestled with and overcome.

Again, every one likes to see his own opinions prevail; and generally speaking, there is at least great danger to those who live quite by themselves of having opinions and views of their own which are narrow and fixed. These they will probably unlearn altogether, or they will cease from the stress they lay upon them, or their positiveness in holding them, if they come among others; and that is a great advantage.

And as with the mind, so also with the heart. We all have our own tastes, and our likes and dislikes with respect to persons, and when a number come together all are not equally congenial to us. But mere likes and dislikes are overcome by this contact with others, and we learn to look at things in a higher light, to look on every soul as being a child of God, and an object, as a matter of duty, of our love. I cannot go over all that might be said upon the subject, but that is the primary, the great advantage of any school or Seminary, that it brings minds together, and brings them into collision, and rubs off all angularity and the like—at least, that is the tendency.

And then again I have not said anything yet of obedience to superiors. There again is a great field of Christian virtue, on which I could say much—for instance, of my own dear father, St. Philip Neri—how exceedingly he tried his own people in this respect, merely

on principle, to prove their obedience whether in great matters or little, though more especially in little. And this cultivation of the spirit of obedience must obviously be brought forward in speaking of the advantages of a Seminary; and I do not think it can be exaggerated.

Then again, to look to the future. When a priest in after life comes to look back to his place of Christian and clerical education, he looks back to it with great love and affection, and it becomes to him as a centre for his thoughts and affection to fall back upon all through his life. We see that in secular schools. We know in Catholic schools—not to go beyond these—how the affections, and the different memories, and the old friendships continue, and how great an advantage it is on our going into the world to find friends there, those whom we have known when young, those whom we understand and who understand us. You know the time it takes you to make friends. There are even those whom we have not particularly liked at the time, yet years afterwards all that softens down. Much might be said on this subject, and it might almost make a sermon by itself: I had more to say on the point but I do not recollect what. I have said enough to open a large field of thought.

And then I think there is a great point which can only be gained by belonging to a body. I don't mean an advantage in theology strictly, but I mean in that settled fundamental principle of viewing things morally and religiously which we get by habitual contact with others who are of the same religious profession as ourselves. Men of the world who know little about religion—I mean Protestants do not know what they do believe and what they don't, or if they do, they do not understand whether it is important or not. But with a Catholic, not only is everything, whether of greater or less importance, mapped out, but everything is almost a part of his mind, and that is a great gain which those have whom Almighty God in His mercy has brought into His Church from the beginning. And this applies more particularly to the inmates of a Seminary; their minds are framed in a particular way, and the whole

plan both of Faith and Knowledge becomes part of themselves. On this I think that a great deal might be said.

And now I am coming to a further point, and I think I can show what I have in my mind by referring to an instance in illustration of it. There was a poor wanderer, one not of the Church, who when God was good to her said, "Thou art the God that seest me". This was Agar, when she ran away from her mistress. She seemed to have no friend in the world; she was in despair; and when the angel of God appeared to her and said, "Whence comest thou, and whither goest thou?" she was so overcome with the thought that in her own misery there was One who had His eyes upon her, and whose providence extended over her, that "she called the name of the Lord that spoke unto her, 'Thou the God who hast seen me'"; and "she called the well" by which she sat—a well being then a most important mercy in that country which we cannot estimate now—"the well of Him that liveth and seeth me". Now, it is especially important for all of us to know that we are in the presence of God, and to live in His presence; and this is an obligation over and above those great religious principles, those moral advantages, those safeguards for our faith and conduct that I have been speaking of. It is not easy to say how far this is a mercy which is generally given or gained. I suppose that to the minds of people who live in the world—I mean without religion—the thought that God sees them is a thing quite out of their comprehension. They are haunted, possessed with the things that are, the things that come before them, with their worldly aims, their worldly duties day by day; but the notion of living in the presence of an Unseen Being does not come home to them. And of course everything would go right, through God's mercy, if a man had got that simple gift, that great grace. In the lesson for to-day, St. Aloysius, you recollect, when his medical men or his superior told him in his illness not to think at all, replied, that the thought of the presence of God pursued him; he could not get rid of it. There you find what it was in the case of a

saint; well, it is what all holy people feel in a degree. And there is a case which bears on this, and it is mentioned in a very beautiful way in the life of that holy woman, Mother Margaret Hallahan. I think the way she puts it—but I may be wrong—is that she would have to answer for a great deal, she had always sinned against light, she said, because she was never out of the presence of God. She had the thought of God always before her. . . . I should suppose that is what St. Paul means when he says, "Pray without ceasing"; it is having the presence of Almighty God specially before us, and that may be considered to be one especial mercy and gift of a Seminary—that you are living in the presence of God, and therefore must believe in the deep interest of our Lord and Saviour in you; and that the mind, through God's mercy, cannot be hurt or damaged without great fault and miserable neglect of one's self; and that in spite of the great field of temptation into which any priest goes when he enters into the world, there is around him an armour to put on. You know how very much St. Paul speaks of the armour which we are to put on. Well, that is what I say is one work of a Seminary, to put on you "the armour of God, that you may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places; therefore take unto you the armour of God, that you may be able to resist in the evil day, and to stand in all things perfect. Stand therefore, having your loins girt about with truth, and having on the breast-plate of justice, and your feet shod with the preparation of the gospel of peace; in all things taking the shield of faith wherewith you may be able to extinguish all the fiery darts of the most wicked one; and take unto you the helmet of salvation, and the sword of the Spirit (which is the word of God)." And so he goes on, more than I can read.

So the feeling of the presence of God is, more than anything else, what we must long for and pray for; and all the advantages which a seminary gives flow into that channel, into

that object, for it includes Faith, Hope, and Charity, according to our measure.

I must not be long, but there are one or two things I will say a word or two upon.

As to theology itself. Besides the direct importance of the subject (I am not speaking now of theology as such, but study of theology as being our duty, our profession, in a certain sense our occupation in the service of God), I think theology has a great indirect advantage in this way. When a priest goes into the world he is generally so much taken up with work that he has no time for anything else. And that is a reason why now he should be taking advantage of those years which he has in the Seminary, where the time may be spent profitably, theology thoroughly soaking into the mind, so that it is a resource to turn to. Well, I say he must have a certain acquaintance—a certain degree and measure of theology for the duty of priest. And he may have times, or occasions—although very few priests have time for anything else but work; it would be better possibly if they had,—but still there are times when from not being strong, or other causes, priests may have time on their hands. Now, there is nothing more dangerous than leisure—I mean leisure of the mind. We have got very crafty, very subtle, very powerful enemies. We have enemies within us, and enemies without us. St. Paul says a spirit of evil surrounds us. We have the great enemies, the world, the flesh, and the devil; and it is a great thing to have imbibed a love of theology, something which we can take up and feel interested in, if at any time we don't know exactly what to do. I will not say more upon that, though much might be said upon it, but it requires more experience than I can have to speak worthily on such a subject, for it is a great one.

And that leads me (and it is the last remark I shall make) to notice the objection that theology leads to a very narrow sort of education; that it is much better, as is the case with the churches around us that are not Catholic churches, to have knowledge of the world; that it is a good thing for those who are going into a religious life, into a pastoral life, into a ministerial life, to have mixed with the world; to gain more know-

ledge of the world; and that this is a good thing for religion, since it of course brings a certain influence to bear upon the laity, and so on. But without noticing the objection in itself, whether it is a good objection against seminaries, I say, it seems, as contrasted with what may be called a liberal education, that a professional education is narrow. There is an objection made to much of the educational science and systems of the present day, that everything which strengthens and enlightens the mind, and that beautifies and refines the mind, is not attended to in the professional education; and that those who have only a professional education are narrow. In one word, that they can hardly be said to have those general feelings which those have who have the advantage of a liberal education. And again, that they are not fit to cope with them in point of religious controversy; they don't know anything about religious controversy: they don't know anything about the people they have to address. That is all true; I am not denying that, but still I would say one word on that point. I do not see why theology should not so far open their mind as to lead afterwards, at fitting opportunities, to priests getting that knowledge of controversy, and of history, and so on, which they have not in the Seminary. It is an addition; we cannot do everything at once: we begin with the most important and go on to the other; and therefore in the proper time and proper place, the study of controversy and kindred subjects, and the secular knowledge which is necessary for it, such as history and the like, may become very opportune and a great boon; but still, I think that one must recollect that there is a power, an innate power, blest by Almighty God, in a straightforward, well-educated priest, though he knows nothing of the world, and is likely to make mistakes in the world. Take the case, which is a typical one, of that Curé in the south of France, the Curé d'Ars, who made such a great impression on so very many people from every quarter, and see what effect he had upon them; I say that straightforward, open-hearted devotion to Almighty God, that simple thinking of our duty towards Him, and the loving of Him: these overcome the soul; and I really

think that many persons, not to say most persons, are converted by the simplicity of a Catholic, and especially a Catholic priest; and that by straightforward going about his duty, and by honestly speaking out what the Church teaches, he does more good, except in particular cases, than if he were ever so good a controversialist. I will not say more, than that if he attempt controversy at all, it should be with the feeling of a zealous controversialist. I am not denying of course the great advantage of a knowledge about people, a knowledge of their arguments and the harm that is done by imprudently ventilating a subject when one is not perfectly informed upon it. Bad arguments do a great deal of harm, but a holy life is a source of good to all who come near it. "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven."

May we all enter more into the responsibilities put upon us! How much we can do for God, and how much He will enable us to do if we put our simple trust in Him!

From the Catholic Young Men's National Union, United States, America.

RICHMOND, VA., U.S.,
May 28, 1880.

MAY IT PLEASE YOUR EMINENCE,

Whereas—The principal object of the Catholic Young Men's National Union is the promotion of the interest of Religion, the preservation of sound morals, and the diffusion of true science and useful knowledge,

And whereas—Among the chief promoters of these beneficent purposes in modern times, the distinguished English Oratorian, Dr. Newman, occupies a foremost place, as well on account of his

profound learning, scholarship, and constant literary labours for the maintenance, defence, and furtherance of the truth, as because of his great virtues and blameless life, in which he has exemplified the beauty and symmetry which characterise the Christian man, and make him attractive even to the hostile world,

And whereas—Since our last national meeting our Holy Father, Leo XIII., has deigned to crown with the sublime dignity of Cardinal the illustrious Dr. Newman,

Be it resolved—That we recognise in this gracious act of our Holy Father the best and most convincing proof that our Mother, the Church, is to-day what she has ever been, the Mother of Christian civilisation, the patroness and rewarder of knowledge and virtue:

Be it resolved—That the universal acclaim, with which the elevation of Dr. Newman has been received throughout the world, is an evidence of the power of truth, the influence of self-sacrifice and virtue among men:

Be it resolved—That the Catholic Young Men's National Union of the United States, in Convention assembled, offer to his Eminence Cardinal Newman their most heartfelt congratulations on his elevation to the sublime dignity of Prince of the Church, and wish him still many years of life of honour to himself and usefulness to the world.

Be it resolved—That the National

Secretary send to Cardinal Newman a copy of these preambles and resolutions.

(A true copy.) JUAN A. PIZZINI,
National Secretary.

*To the Catholic Young Men's National Union, United States of America.**

THE ORATORY, BIRMINGHAM,
August, 1880.

MY DEAR FRIENDS,

I wish I knew how duly to express my sense of the great honour that you have done me by the judgment you have passed upon my life and writings, and by the congratulations with which you have accompanied it.

But there are acts of kindness so special that to attempt to acknowledge them worthily is almost to be unworthy of them.

Such it has been my happiness to receive from various quarters on the great occasion which has given me yours; and each of them has had its distinctive claim upon my grateful and lasting remembrance.

For yourselves, it has touched me especially, and made me very proud, that, severed as I am from you in place, in nation, and in age, you

* From *The Richmond Catholic Visitor*, U.S.

should have greeted me with that genuine personal interest, and that warm sympathy, which is the best privilege enjoyed by an old and familiar friend.

Nor is it a private gratification only which I derive from your Address. A Cardinal has of all things nearest to his heart the well-being of Holy Church, and how can I have a greater consolation and encouragement in my last years, than in your persons to be reminded, by the distance between us, of her expanse of territory—by your zeal in her behalf, of her life and strength—and by your youth, of the promise of her future.

May her glorious future and the career of every one of you be bound together by an indissoluble tie, to the prosperity and peace of both Mother and children!

I am,

Your faithful servant and friend,

JOHN H. CARDINAL NEWMAN.

PRESENTATION TO CARDINAL NEWMAN OF HIS PORTRAIT BY THE CONGREGATION OF THE CHURCH OF THE ORATORY AT BIRMINGHAM, JUNE 19, 1881.

Cardinal Newman was presented on Sunday, June 19, with his portrait, subscribed for by members of the congregation. As far

back as 1878, they had intended to make him an offering of some kind on his entering his 80th year, and the ultimate decision was that it should be his portrait by Mr. W. W. Ouless, A.R.A. The work was commenced in October, 1878, but was left incomplete until nearly the same month in the following year. It is a half-length portrait of his Eminence in the collar and dress of the Oratory, with a Cardinal's small red cap on his head. A second portrait, for Oriel College, Oxford, has also been painted by Mr. Ouless, but the one is not a copy of the other. It is a curious fact, that the requests from Oriel College, and from the members of the Oratory congregation to allow his portrait to be painted were made on the same morning, and almost at the same hour.

The presentation was subscribed to by almost every one who, from attending the services at the Oratory, might be considered a member of the congregation. The ceremony took place in the school-room before a large assembly of the parishioners.

Mr. Willson presented the portrait on behalf of the congregation, and read the Address.

The Address.

June 19, 1881.

May it Please Your Eminence,

We, who either are now or have been in times past members of the congregation of the Church of the Oratory, come to you as children to their father asking you to accept at our hands a token of the great reverence and affection with which we regard you, and of the fulness of our gratitude for the patient care with which you have for so

many years ministered to us as our pastor.

We feel grateful to you for having acceded to our request made more than three years ago, that our offering should take the form of a portrait of yourself by an artist worthy of his task, and for the kindness with which you have made the sacrifice of time and personal convenience that request involved. In accordance with the wish you then graciously expressed, every member of the congregation, however humble, has had the opportunity and privilege of joining in this filial offering.

When we waited on you to ask your permission thus to express our feelings, we could not foresee that our Holy Father would so soon confer on you such high honour and dignity. We have already expressed to your Eminence the joy and gratitude with which in common with all Catholics we hailed your long and well-merited elevation; but while we feel proud that our portrait records your high position as a Prince of Holy Church, we had thought of you only as our beloved pastor and father in Christ.

And now we, the men women and children of the congregation to which you have so long ministered, ask you to accept our humble gift with your wonted benignity. We offer it with glad hearts, and we trust that it may be not only valued by the present family of your sons

in St. Philip, but remain as an heirloom of the house, a memorial to many distant generations of their successors, of their great Founder and first Father.

Humbly beseeching your blessing we pray most earnestly that Almighty God may spare your Eminence yet many years to be the guide and comfort of your loving children of this congregation, as well as a light and defence to the Universal Church.

Signed on behalf of the congregation by

James Bourne, Chairman
James Geary, Secretary
W. E. Willson, Treasurer
} of the Portrait Committee.

Cardinal Newman's Reply to the Congregation of the Church of the Oratory, Birmingham, on their Presentation of his Portrait painted by W. W. Ouless, A.R.A.

Sunday, *June* 19, 1881.

My dear Children,

I wish I could return an answer worthy of your acceptable present, and of the affectionate words with which you have accompanied it.

It is indeed most acceptable to me, and a very thoughtful kindness, that you should have proposed to provide a memorial of me for time to come, and a memorial so specially personal, which years hence will bring back

vividly the remembrance of the past to those who have known me, and will carry on into the future a tradition of what I was like to the many who never saw me.

It is a second kindness that you should wish to leave it as an heirloom to this house; for, by doing so, you associate my brothers, the Fathers of this Oratory, in your loving thoughts of me, and thereby recognise what is so true, so ever present to my mind, that you never would have had cause to show affection towards me but for the zealous co-operation of dear friends, living and dead, in those acts and works of which I get the credit.

It is a third kindness that, in carrying out your purpose towards me, you have had recourse to a man of widely acknowledged genius, whose work, now finished, is generally pronounced to be worthy of his reputation, and is found by competent judges to claim more and more admiration, as a work of art, the more carefully it is studied.

Nor must I omit a fourth gratification which your Address suggests to me. When friends and well-wishers in years past have paid me the like compliment, I have asked myself

what I had done to merit it? But now the Sovereign Pontiff has singled me out for his highest mark of favour, and thus, while you in 1878 may be considered to have been only anticipating, by the honour you proposed to me, the coming to me of his act of grace, so now in 1881, I can for the same reason receive it of you without the appearance or the fear of arrogance or presumption.

You ask for my blessing, and I bless you with all my heart, as I desire to be blessed myself. Each one of us has his own individuality, his separate history, his antecedents and his future, his duties, his responsibilities, his solemn trial, and his eternity. May God's grace, His love, His peace rest on all of you, united as you are in the Oratory of St. Philip, on old and young, on confessors and penitents, on teachers and taught, on living and dead. Apart from that grace, that love, that peace, nothing is stable, all things have an end; but the earth will last its time, and while the earth lasts, Holy Church will last, and while the Church lasts, may the Oratory of Birmingham last also, amid the fortunes of many generations one and

the same, faithful to St. Philip, strong in the protection of our Lady and all Saints, not losing as time goes on its sympathy with its first fathers, whatever may be the burden and interests of its own day, as we in turn now stretch forth our hands with love and with awe towards those, our unborn successors, whom on earth we shall never know.

JOHN H. CARD. NEWMAN.

SUNDAY, *June* 19, 1881.

APPENDIX.

I.

Cardinal Nina to Dr. Newman.
Official Offer of the Cardinalate.

Reverendissimo Padre,

Il S. Padre altamente apprezzando l'ingegno, la dottrina, che distinguono la P. V. Rma, la pietà e lo zelo da Lei addimostrato nell' esercizio del S. ministero, la devozione ed attaccamento filiale alla S. Sede Apostolica ed i segnalati servigi, che da lunghi anni stà rendendo alla religione, ha divisato di darle una publica e solenne prova di stima e benevolenza. É perciò che nel prossimo Consistoro, di cui Le verrà a suo tempo notificato il giorno preciso, si degnerà di elevarla agli onori della S. Porpora.

Nel porgerle questa licta notizia per opportuna e riservata sua norma non posso a meno di congratularmi colla P. vostra vedendone in un modo cosi splendido rimunerati i meriti dall' augusto Capo della Chiesa, e mi gode l'animo di poterla avere ben presto a Collega, nel S. Senato, di cui Ella senza meno sarà uno dei più belli ornamenti.

Gradisca, ne la prego, questi miei sentimenti ed insieme le proteste della mia particolare osservanza onde mi dichiaro.

Della Paternità Vostra Reverendissima,

Servitore vero,

L. Card. Nina.

Dal Vaticano, il *Marzo* 15, 1879.

II.

Dr. Newman to Pope Leo XIII.

Non oblitus sum, Pater Optime, vel Tui vel acceptissimarum tuarum literarum,

sed fui jam per duos menses tanquam in gurgite et vortice quodam laborum epistolarium, nec etiamnunc ad littus appuli. Quare ignosce mihi amanter quod non citius Tibi responsum miserim, et depone culpam illam non desidiæ vel negligentiæ, sed necessitati.

Spero me aditurum esse Romam brevi cum tu bonus vivâ voce mihi veniam de hâc re dabis.

III.

Dr. Newman to Dr. Ullathorne, Bishop of Birmingham.

Reverendissimo Dno Gulielmo Bernardo Epo Birminghamiensi.

Feb. die 2, *In festo Purif. B.M.V.*, 1879.

Pater mi Reverendissime,

Ne me judicent Sanctitas Sua et Eminentissimus Cardinalis Nina quasi rudem prorsus et excordem hominem, qui non possit tangi vel laudatione Superiorum, vel sensu gratitudinis vel dignitatum splendore, cùm tibi Revmo Epo meo, qui me noveris, dico planè supra captum meum esse illum honorem, quem admirabili bonitate suâ Sanctissimus mediocritati meæ deferre sibi proposuit, honorem vere eximium et sui generis, quo ipse Pontifex nullum in manibus habet ampliorem.

Nam ego sanè, vetulus et pusilli animi, jam per triginta annos "in nidulo meo" hujus dilectissimi Oratorii vixi securus et felix; itaque obsecro Sanctitatem suam ne me divellat à S. Philippo, Patre et Patrono meo.

Per amorem et reverentiam, quâ Summus Pontifex unusquisque, unus post alterum, tenet et amplectitur S. Philippum meum, oro et obtestor, ut, miseratus mentis infirmitates meas, valetudinem non satis firmam, annos

prope octoginta, vitæ adhuc à juventute privatum cursum, linguarum inscientiam, in negotiis gerendis imperitiam, me sinat Sua Sanctitas mori, ubi tam longo tempore vixi.

Dum scio in intimo corde meo, quod nunc et exinde sciam, Sanctitatem Suam benè de me sentire, quid desiderem amplius?

Amplitudinis Tuæ,
Reverendissime Pater,
Observantissimus,
JOHN H. NEWMAN.

DATUM BIRMINGHAM, *Feb. die* 2,
In Festo Purificationis, 1879.

IV.

THE ORATORY, BIRMINGHAM,
(*Translation.*)

February 2, *Feast of the Purification*, 1879.

MY RIGHT REV. FATHER,

I trust that his Holiness, and the most Eminent Cardinal Nina will not think me a thoroughly discourteous, and unfeeling man, who is not touched by the commendation of Superiors, or a sense of gratitude, or the splendour of dignity, when I say to you, my Bishop, who know me so well, that I regard as altogether above me the great honour which the Holy Father proposes with wonderful kindness to confer on one so insignificant, an honour quite transcendent and unparalleled, than which his Holiness has none greater to bestow.

For I am, indeed, old and distrustful of myself; I have lived now thirty years *in nidulo meo* in my much loved Oratory, sheltered and happy, and would therefore entreat his Holiness not to take me from St. Philip, my Father and Patron.

By the love and reverence with which a long succession of Popes have regarded and trusted St. Philip, I pray and entreat his

Holiness in compassion of my diffidence of mind, in consideration of my feeble health, my nearly eighty years, the retired course of my life from my youth, my ignorance of foreign languages, and my lack of experience in business, to let me die where I have so long lived. Since I know now and henceforth that his Holiness thinks kindly of me, what more can I desire?

Right Rev. Father,
Your most devoted
John H. Newman.

V.

There were other disappointments very different from those of which he wrote to Dr. Ullathorne (*note* Prefatory Notice, xviii.):—

He felt deeply what he had heard and knew of Dr. Döllinger, and it was his intention to have returned home by way of Germany, for the opportunity he might thus have of personal communication with him. They were acquainted personally, for they had met twice or thrice, and, occasionally, correspondence had passed between them; moreover, at the suggestion of Cardinal Wiseman, who was intimate with Dr. Döllinger, he had endeavoured to draw the latter to take part in the new University in Dublin, but this could not be brought about; and now, at this time, in his own new position, it was due, the Cardinal said, from himself to Dr. Döllinger, not to pass through the Continent without going to him. He was very intent upon this,

and apparently, he connected his object mentally with the solemn Ceremonial of his Creation as giving him authority, and power, and liberty to speak, such as he had not had before. It was, however, a subject too grave for many words: his firm and emphatic utterance of the few that he used fully afforded a reading of his mind in their stead. Again, before leaving Rome, his almost silent acquiescence in the decision of his physician, that the cold and laborious route home which he was intending could not in conscience be allowed, was very expressive of his solemn and calm resignation of his purpose to the over-ruling of the will of God. Nevertheless, he would have been very glad indeed to have carried out this intention as a first use of his Cardinalate in the service of God.

This intention had been made while on the journey to Rome, and it was very strongly urged upon Dr. Aitken to permit it; but, after careful consideration, the latter could only say, that to bring the Cardinal home at all, was almost beyond his hope.

To his great disappointment also, illness had deprived the Cardinal of all but a superficial acquaintance with his brethren in the Sacred College; nevertheless, there were some of these, and also other persons of high position, who had attracted him very much, and he had been struck by the courtesy shown to him and the

unreservedness in conversation with him generally. He determined, therefore, to make up for his loss by returning to Rome for a time, as soon as the re-establishment of his health would allow it, looking forward for instance to talking with some who had not followed him in all his writings, and to becoming conversant with many matters of interest and importance. Moreover, and above all things, he desired to open his mind fully to the Holy Father on those educational subjects which had occupied him so much, and concerning which his knowledge and experience were exceptional.

The earliest days of the approaching March (1880) had been fixed by him for his departure, but disappointment again overtook him; an accident which fractured two of his ribs confined him to his home, and opportunity thus lost never returned. Each successive year left its deeper mark of age upon him, one thing and another made the prospect of his going to Rome more and more distant, till it became contemplated only in case of some emergency incidental to his position as Cardinal calling him thither; or, should the Holy Father's position become perilous, as at one time seemed not unlikely, then, he, as would beseem a Cardinal, would be at his side.

For it must not be thought that because he was exempted from the ordinary duties of the Cardinalate, he held a merely

honorary distinction. In the event, for example, of a Conclave, no privilege would have freed him from being present and taking his part in it; and, in fact, with his habitual forethought for responsibilities, he drew clearly before him the course he would take in such an occurrence, determining to safeguard his own necessarily limited knowledge of persons, by claiming the guidance of Cardinal Pecci, as being the brother of the Pope who had been so good to him. Having resolved upon this he put aside further thought of the subject; its necessary consideration, however, brought home to him, very solemnly, the greatness of what the Pope had done for him.

But there was more than this; for in taking thought at this time of what the Pope had done for him, this came to his mind, *viz.*, that he had been placed in the position of a Pope *in potentiâ*, a possible Pope. And should that become a reality what ought he to do? Speaking in a matter-of-fact manner, but with grave seriousness, he went on to say that his time would necessarily be too brief for him to do anything himself, "but this I could do," he said, "appoint and organise commissions on various subjects, and thus advance work for another to take up if he willed. That would be the work for me to do. It would have to begin at once, without any delay." Having said that, then with the

briskness and relief as of one now seeing and knowing his way, he made mention of a Pope elected at ninety-three and dying at ninety-six, who had done a great work at that age and in that short time. This subject was then as the other put aside. They occurred at the same time, and are both too characteristic of the Cardinal for the omission of either, though the omission of the latter has been suggested for reasons which are easy to see. The latter is very characteristic of his most solemn devotion to the Holy Ghost, especially in such matters as a General Council, and the Conclave for the election of a Pope. He had made his estimate of what the Pope had done for him, and he said of it, "Man could not do more".

But the question may be asked,—how could the Cardinal have carried out his intentions under the difficulty that he felt in conversing, except in English? Now, as he has sometimes spoken of this disadvantage, and he does so in strong terms in his letter to Bishop Ullathorne of February 2, some lines shall be given to the subject.

The isolated position of England in his schoolboy days, and his own occupations later on, had cut him off from the facilities of acquiring that command of modern languages which he envied in others; but it may be assumed that in no case would modern languages have become his *forte*.

His difficulty, however, was more imaginary than real. He was not unacquainted with German, for, on Dr. Pusey urging him to it, and while still young, he had applied himself to the study of that language; but after a time he abandoned it by way of protest against the too great weight, as he thought it, given by his friend to the opinion of Germans in particular, on those subjects which most interested both of them. He had the usual literary knowledge of French and Italian, and he was particularly fond of the latter, but in neither was he so at home as to be able to use them with satisfaction to himself for conversation or argument. Even Latin failed him here, although, from his early years he had, for mere pleasure used it in familiar conversation. At school, for instance, where, according to his own vivacious description, he was drawn with others to this use of it by the excitement of taking part in the performance of Latin plays. And, in his undergraduate days, it was again developed by the strict rule he and another made for themselves of Latin conversation at the breakfast which they usually had together. Later in life this fluency was gradually very much lost. Bad Latin annoyed him, and difficult Latin was repugnant to him as being contrary to his notion of the simplicity of style due to Latin; his own study, too, of the great controversies in the early history

of the Church, had made him very exact and critical, in fact, an expert, as to the precise value and meaning of words and the true use of expressions, at different epochs, in Latin and Greek. All this led to a diffidence and a nervous fear of himself in these respects, which, by impeding his utterance, greatly increased the difficulty. Nevertheless, he considered that at any time he needed only some few days of conversation in quiet intercourse to become at his ease whether in Latin or Italian; the same may be said of French. He did not anticipate a recurrence of his difficulty at this time; he said very distinctly that he did not.

To the Cardinal himself, it was from first to last a mystery that the Holy Father had thought of him for this dignity, considering the retirement of his life and the fact that his books were written in English. Already he had reached that great age when services to others are no longer to be counted upon; and, in his past, in his sacerdotal years, what, unless it were his school at Edgbaston, had he to show as done by him? Nevertheless, the highest authority in the Church had now set the seal of approbation upon him; the clouds of past years had cleared away, and he could turn towards the grave bearing the most distinguished mark of merit that Holy Church can give. With what gratitude and religious

joy he received this honour, with what kindness and modesty he rebuked almost severely (as he in truth once or twice intended) the too high estimate of himself shown in some of the congratulatory addresses,—all this will be found in the accompanying collection of addresses and his replies to them.*

VI.

The Oratory,
May 28, 1880.

My dear Blachford,

Thank you for your very affectionate letter just received. Of course all that has happened for a year past and more, has been overpoweringly gratifying — but equally, or still more surprising as if it was not I. Both feelings together, pleasure and astonishment, make it a trial to my head and heart, and comes a third thought—Is it possible there won't be a reaction or *contrecoup* of some kind? and I think of Polycrates.

What has touched me most has been the strange tokens of affection and interest in me where I suspected or deserved none . . . most grateful to me but most confounding, is L——'s which you report, especially as I, who had never seen him before, unkindly thought him so cold and stiff. I was very much amused at the humour of his remark

* To a letter from Birmingham, March 28, 1879, with respect to general congratulations, he writes to Lord Blachford: "I am overwhelmed and wearied out with answering letters so joyful and affectionate that I should be as hard as a stone, and as cruel as an hyena, and as ungrateful as a wild cat, if I did not welcome them; but they try me much . . . P.S.—Sometimes I have been a my desk from 9 A.M. to 10 P.M. with hardly any stop ".

about me, because he did not seem to have humour in him.

I should have answered your former letters had I known where to direct to you. Your sketch of S. Giorgio was capital and I thank you for it. But I have no parishioners, the bad boys were Victor Emmanuel's! I have a night school worked by the Canons, of which the Provost or Dean, who was a most respectable man, has been promoted since I left Rome, and I don't know his successor. I made his acquaintance when I was in bed — but never was well enough to visit St. George. The Government has stopped the one Mass at S. Giorgio, except on two days in the year.

After all, the most wonderful thing in the whole matter is the Pope's knowing me—he does not know English—he lived in retirement at Perugia. Yet he not only from the first took a definite and strong view of me, so that I cannot repeat all he has said, but now hardly does an English Catholic come to him, but he begins speaking of me. Well, I trust I shall ever be prepared for evil as well as good report. All kind remembrances to Lady Blachford if she is with you. I hope you are well.

Yours affectionately,

JOHN H. CARD. NEWMAN.

In this letter to Lord Blachford the Cardinal had especially in mind the two visits from which he had but a few days returned. The first in London at Norfolk House; the other at Oxford, where he was the guest of the President and Fellows of Trinity College. On these occasions the variety and number of those

who presented themselves to him, and the warm welcome he received, were wonderful. In London, while still the guest of the Duke and Duchess of Norfolk, the Fathers of the Oratory threw open the large rooms of the Oratory, and there the clergy of the diocese, almost without exception, availed themselves of the opportunity to pay their respects to him. His reception at Oxford had much of the character of a welcome back as to his own domain. With that welcome the *Visite di Calore* may be said to have been brought to an end.

THE END.

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